







Digitized by the Internet Archive  
in 2019 with funding from  
Wellcome Library

<https://archive.org/details/s4id13414920>



















A  
NEW REVIEW;  
WITH  
LITERARY CURIOSITIES,  
AND  
LITERARY INTELLIGENCE.

FOR THE YEAR 1786.

VOLUME IX.

---

By HENRY MATY, A. M.

UNDER LIBRARIAN AT THE BRITISH MUSEUM, AND LATE  
SECRETARY TO THE ROYAL SOCIETY.

---

SEQUITUR PATREM NON PASSIBUS ÆQUIS.

---

L O N D O N:  
PRINTED FOR THE AUTHOR;

AND SOLD BY G. WILKIE, IN ST. PAUL'S CHURCH-YARD;  
T. EVANS, IN PATERNOSTER-ROW; R. FAULDER,  
BOND-STREET; J. DREW, IN FETTER-LANE;  
AND ALL THE COUNTRY BOOKSELLERS.

M,DCC.LXXXVI.





---



---

# C O N T E N T S

## O F T H E

### N I N T H V O L U M E.

\* \* Where *lit. in.* is put, the Article is in the Literary Intelligence.

#### A.

<b>A</b> CCOUNT of the North Coast of the County of Antrim, by Mr. Hamilton,	103
ACCOUNT of Caroline College at Brunswick,	158
ÆGYPTIORUM Codicum Reliquiæ,	183
ANECDOTE of Euler,	<i>lit. in.</i> 129
ANECDOTES of the late Samuel Johnson, by Mrs. Pizzozzi,	173
ANTIEN T Scottish Poems,	52
AUGIER's Proposals for an intended edition of Demosthenes,	<i>lit in.</i> 132
AVIENI Descriptio Orbis Terræ	173

#### B.

BENTLEY, Note relative to his Controversy with Le Clerc,	299
BENTLEY, Original inedited Letters betwixt him and Le Clerc	253
BIBLE, Prospectus of a new Translation of the, by Dr. Geddes,	244
BIBLIOTHECA Sacra, Le Long, emendata a Gottlieb,	<i>lit. in.</i> 342
BOCKII Historia Antitrinitariorum maxime Socinianismi,	<i>lit. in.</i> 342
BOHMERI Commentatio Physico-Botanica de Plantarum Semine	<i>lit. in.</i> 130
BOTTINEAU. See EXTRACT.	

#### C.

CANZONE, by Taffo	297
CAPTIVES, a Tragedy	185
CAROLINE de Lichtfield, a Novel,	184
CHEMICAL Essays by the Bishop of Landaff	169
Vol. IX.	a 2
	CHINESE



CHINESE Fragment	339
LE CLERC. See BENTLEY.	
CHRONICLES relative to the History of Spain	293
COOPER. See POEMS.	
COLLECTION Universelle des Mem. relatifs à l'Histoire de France,	<i>lit. in.</i> 345
COMMENTATIONES Societatis Regiæ Scientiarum Göttingensis	<i>lit. in.</i> 131
CONCILIORUM Nova Collectio	342
D.	
DENMAN's Essays on Uterine Hæmorrhages, and on Præternatural Labours	410
DISSERTATION on the Antiquity of the Earth	125
E.	
ECCLAIRCISSEMENT de divers Sujets interressants pour l'Homme d'Etat et de Lettres	<i>lit. in.</i> 131
EICHORN's Introduction to the History of the Old Testament	50
ELEGY, by Haller, on the Death of his Wife, translated into Italian	366
EMILIA Galotti, a German Tragedy,	38, 122
EPISTOLA Petri posterior, Auctori suo imprimis contra Grotium vindicata et asserta, a Frid. Aug. Lug. Nietzsche	<i>lit. in.</i> 274
Etat actuelle de la Saxe, par un Ministere étranger, accrédité à la Cour de Saxe en 1772,	<i>lit. in.</i> 129
EXTRAIT du Memoire de Mr. Bottineau sur la Nauscopie, ou l'Art de decouvrir les Vaisseaux et les Terres à une distance considerable	201
EXTRACT of a Letter from Mr. Bourrit of Geneva, to De la Lande, giving an Account of an Attempt to ascend to the Top of Mount Blanc—From the <i>Journal des Scavans</i> .	<i>lit. in.</i> 126
F.	
FAVOLE de Guadgnolo	190
FLORA Rossica, edidit P. S. Pallas	20
FLORA Pedemontana, Auctore Allioni	30
FLORIO, a Tale, by Miss Moore	181
G.	
GERUSALEMME Liberata of Tasso	162
	GIL-

# THE NINTH VOLUME. v

GILLIES's History of Greece 107, 265  
 GLOSSAIRE universelle, et comparatif de toutes les  
 Langues, *lit. in.* 58

## H.

HALLER, Elegy by 366  
 HIMERI Sophistæ Oratio, a Recensione Wernsdorffii,  
*lit. in.* 345

HISTOIRE de la Reformation, ou Origine et Progrès du  
 Lutheranisme depuis 1517, jusqu'en 1530; Ouvrage  
 Posthume de M. Isaac Beaufobre. *lit. in.* 129

HISTOIRE Politique des Etablissiemens d'outre Mer des  
 Nations Européennes par Odoardo Malo de Lugue,  
 III

HISTOIRE des Progrès de la Puissance Navale de l'Angle-  
 terre 317

HISTORIA Scarlatinæ nuper Gottingæ Grassatæ, Auctore,  
 Wedemeier *lit. in.* 274

HISTORY. See CHRONICLES.

HISTORY of the Revolution of South Carolina 304

HISTORY of Greece. See GILLIES.

HISTORY of Early Opinions concerning Jesus Christ,  
 compiled from original Writers, proving that the  
 Church was at first Unitarian. By Dr. Priestley 370

HISTORY of Athens, politically and philosophically con-  
 sidered. By William Young, Esq. 349

HOMER, Specimen of a new Translation of, by Mr.  
 Cowper 164

## I.

IDEA della bella Letteratura Allemanna del Abate Ber-  
 tola 267

JEBB. See PRISONS.

INTRODUCTIO in Historiam Medicinæ Literarium. Au-  
 tore Blumenbac *lit. in.* 275

INQUIRY (An) into the original State and Formation of  
 the Earth, by John Whitehurst. 85

IMPORTANCE and Extent of free Inquiry in Matters of  
 Religion, By Dr. Priestley 338

JULIANI Imperatoris Cæsares, ex Recensione Harles.  
*lit. in.* 345

Ἰπποκράτης Αφορισμοὶ edente Bosquillon 189

INNI di Orfeo in Versi volgari *ibid.*



## L.

- LETTER from the Prince of Dawhomaya to George I. 77  
 LETTER to the Clergy concerning Sunday Schools, by the  
 Bishop of Chester 348  
 LETTERS between Le Clerc and Bentley 253, 299  
 LEXIONE Pastorale opportuna ai rescovi né Tempi pre-  
 senti, la Vorate secundo, La Mente santissima di N. S.  
 Papa Pio VI. &c. &c. *lit. in.* 129  
 LITURGY (A) for the first Episcopal Church in Boston 22  
 LYCEUM opened at Paris *lit. in.* 132

## M.

- MEMORIAL Literario, instructivo y curioso de la Corte  
 di Madrid, *lit. in.* 131  
 MEMOIRE, pour servir alla Storia de Polipi marine de  
 Filippo Cavolini, *lit. in.* 274  
 MEMOIRES de Madame Warens 187  
 MONUMENTA Græca ex Museo Jac. Næni 184  
 MORNING Meditations on the Existence of God, by Mr.  
 Mendelsohn, the celebrated Jew of Berlin, Author of  
 the Phedo, &c. *lit. in.* 132  
 MURRAY Opuscula in quibus Commentationes varias tam  
 Medicas quam ad Rem naturalem spectantes retracta-  
 vit, emendavit, auxit. Vol. Secundum. *lit. in.* 275  
 MUSEUM of Minerals in the heart of Paris. *lit. in.* 58

## N.

- NAUSCOPIE. See EXTRAIT.  
 NOTICE d'une Cause singuliere, jugée au Parlement de  
 Metz, 91

## O.

- OBSERVATIONS on a late Publication, entitled, Thoughts  
 on Executive Justice 57  
 OPUSCULA quædam ludicra, Tempore Reformationis  
 scripta, ob raritatem recensæ, *lit. in.* 341

## P.

- PALLAS. See FLORA Rossica.  
 PASSERO, Chronica Neapolitana, 343  
 POEMS translated from the Hindoo Language, by Sir  
 William Jones, *lit. in.* 58  
 POEMS by W. Cowper, Esq. 203  
 — by Helen Maria Williams 337  
 PRISONS. See THOUGHTS.

PRO-

# THE NINTH VOLUME. vii

PROFESSOR Meiners's Plan of a History of all Religions 1

61

—————

133

—————

205

—————

278

PRODROME d'un Ouvrage sur le Systeme des Vaisseaux  
Lymphatiques. 57

PROSPECTUS. See BIBLE:

## R.

RAMSAY's Reply to the personal Invectives and Objec-  
tions, contained in two Answers, against his Essay on  
the Treatment and Conversion of African Slaves 58

RAMSAY. See HISTORY.

RAVII Exercitationes Philologicæ ad Car. Franc. Hul-  
gantii Prolegomena in Sacram Scripturam. *lit. in.* 341

REIRE durch Sachsen in Ruchſicht der Naturgeſchichte,  
und Oekonomie unternommen, und bechrieben von  
Nathannael Gottfred. *lit. in.* 130

RICHARD Cœur de Lion: Comedie. 102

ROBINSON's Translation of Saurin's Sermons 373

ROTCHFORD's (The), or the Friendly Counsellors. A  
Novel. 37

RUSSIAN State Papers *lit. in.* 59

## S.

SAGGIO d'Istruzioni Aristocratiche *lit. in.* 343

SAMONARCI de Medicina Præcepta saluberrima recensuit  
Ackermann. *lit. in.* 344

SCHLOSSER's (No. XXVI. of Professor) very authentic  
Journal, *lit. in.* 58

SHAKESPEAR, Remarks on some of the Characters of,  
300

SHERZII Glossarium Germanicum medii Ævi, *lit. in.* 274

SLEIDANI de Statu Religionis. Editio nova. A Bohemio.  
343

SPECIMEN. See HOMER.

SICILIÆ, &c. veterum Inscriptionum Collectio 401

————, et objacentium Insularum, veterum Inscriptio-  
num nova Collectio, *lit. in.* 344

## T.

TALKS delivered to the President of South Carolina by  
the Bird and the Mankiller, Warriors of the Cherokee  
Nation. 308

TASSO



TASSO, Criticism on,	163
——, inedited Canzone by,	297
TATLER, with Illustrations and Notes, new Edition of the,	233
THE Task. A Poem. By W. Cowper.	31
THEATRE Allemand. Par Mess. Junker et Liebault.	172
THEORIE du Mouvement et de la Figure Eliptique des Planetes par de la Place de l'Acad. R. d. Sc.	
THEORIE des Attractiones des Spheroïdes et de la Figure des Planetes, par M. de la Place.	<i>lit. in.</i> 130
THOUGHTS on the Construction and Polity of Prisons, by Dr. Jebb,	347
TIEFENTHALER's Geographical Description of Hindostan,	<i>lit. in.</i> 130
TITI Petronii Arbitri Satyricon, et Fragmenta. Berlin.	<i>lit. in.</i> 130
TRACTATUS de Decretis Atheniensium	178
TRADE, on the Spirit of,	362
TRAVELS of James Bruce, Esq.	144
U.	
VALKENAR's Works,	<i>lit. in.</i> 132
VAN Bergen Criticæ Observationes	101
VAN HAMELWELL's Translation of Professor Eichorn's Introduction,	<i>lit. in.</i> 129
VATHEK, History of. An Arabian Tale.	410
VERSES on Ireland by Bishop Donatus, who died in 840, Translated	105
VOYAGE of Quirini, translated from the Italian,	320
—— of Nicolo Zeni, not fabulous as is commonly supposed,	319
VOYAGES and Discoveries in the North. Translated from the German of Dr. Forster.	319
VUES remarquables des Montagnes de la Suisse	186
W.	
WARRINGTON's History of Wales	97
WHITE's Judgment of the Gottingen Reviewers on his Sermons,	<i>lit. in.</i> 132
X.	
XERXES, Expedition of,	360
Y.	
YOUNG's History of Athens	349
Z.	
ZACH's Account of Harriot's MSS. at Petworth	396



---

A

N E W R E V I E W,

For JANUARY, 1786.

---

A R T. I.

*Professor Meiners's Plan of a History of all Religions.*

PROposing to give a translation of the whole of Professor Meiners's plan for the history of all religions in the following numbers of this Review, I shall begin with his *Catalogue Raisonné* of writers consulted. This I conceive will be an acceptable present to all orders of readers, as the Professor tells us in his preface, that he has read the best books upon the subject very carefully, and is of opinion that the tracts which he recommends will convey more information than is to be procured from any other books of the kind.

A.

A brief account of the Mission established among the Eskimaux Indians on the coast of Labrador. Lond. 1774. 8vo.

An account of the European settlements in America. 2 vol. 1758. 8vo.

Acosta, *Histoire naturelle et morale des Indes Occidentales*. à Paris, 1606. 8vo.

D'Acugna, *Relation de la Riviere des Amazones*, 1672. 2 tom. à Paris. 12mo.

Adair, *History of the American Indians*. London, 1775. 4to. This book contains many tiresome dreams on the resemblance of the savages to the Jews; but very little new information on the manners of the former.

Adanson, *Voyage au Senegal*. à Paris, 1747. 4to. Very good, but not rich in the history of man.

VOL. IX.

B

Adler,

2 *Professor Meiners's Plan of a History of all Religions.*

Adl r, Museum Cuficum Borgianum-Velitris Romæ, 1782. 4to.

History of Women by Alexander, 2 vol. 8vo. The relations of this author are so inaccurate, and his judgments in general so trifling and contradictory, that you can seldom trust the one, and hardly need contradict the other,

Ammianus Marcellinus, 1632. 12mo. Edit. Boxhornii.

Anquetil, Zend-Avesta: Principally the travels of this writer, which form the first volume of the work, and are much more full of information than the small remains of Zoroaster.

Anson, Voyage round the World, by R. Walter, London, 1748. 4to. More entertaining than instructive.

Anton, C. G. Enquiries about the ancient Slavonians, Leipfick, 1783, 8vo. This little book contains within a small compass the most important things that have been said on the manners and way of thinking of the Slavonians.

Argensola, Histoire de la Conquête des Isles Moluques. 1706, 3 tomes, Amst.

Arnobivs, adversus Gentes. Libri VI. Wirceburgi, 1783, 8vo.

D'Arvieux, Memoires mis en ordre par le P. Labat. VI. Tomes. à Paris 1735. They contain the most authentic accounts of the manners and physical circumstances of the wandering Arabs.

Apvleji, Opera. Edit. Colvii. Lugd. Bat. 1763.

Athenaei Deipnosoph. Lib. XV. Lugd. 1612. Edit. Casaub.

Atkins, J. Voyage to Guinea, Brasil, and the West-Indies. London, 1737. in 8. True.

B.

Bailly Lettres sur l'origine des Sciences. a Paris, 1777, 8vo.

————— Histoire de l'Astronomie Ancienne. à Paris 1775. in 4. By the same.

Du Ban Lettre a Mr. de Torcy sur la Nouvelle Mission des Jesuites dans la Krimée.

De la Barbinais, Nouveau Voyage autour du Monde. 1728. in 8. III Volumes. These very important voyages, for the knowledge of South America, and China, have not hitherto been near so much read as they ought to be.

Baro, relation d'un Voyage en 1647. en Bresil, traduit d'Hollandois, is in Cauche's description of Madagascar.

Battel's



Battel's Beschreibung von Loango, u. f. w. in Purchas Vol. II. p. 970-85. and V. 770-73.

Bayeri, Historia Regni Bactriani. Petrop. 4to.

Barthelemi, Entretiens sur l'Etat de la Musique Grecque. à Amst. 1777.

Bartholinus, Th. de Causis contemptae a Danis Mortis, Hafniae 1689. in 4.

Begert's account of California. Mannh. 1772, 8vo. The best description of this country and its inhabitants.

Belon, B. Observations. à Paris 1554. These otherwise admirable observations have been in a great measure superseded by the fuller accounts of later travellers.

Bernier, F. Voyages. à Amsterd. 1699, II Vols. in 12mo. This book of travels, is still the first upon Hindostan.

Beschryving van de Kaap de goede Hoop. II Vol. in 8vo. Amst. 1777. This, which is only a compilation from Kolbe, and others, when added to Sparman, contains the fullest and most accurate account of the Cape of Good Hope.

Biet, A. Voyage de la France équinoxiale. à Paris 1664, in 4to. It has fared with Biet as with Belon. Those who have read the later travellers, find little interesting in him.

Bodin, J. de la Demonomanie des Sorciers. à Paris. 1581, 4to.

18. Borch, le Comte de, Lettres sur la Sicile et sur l'Isle de Malthe. à Turin 1782, II Vols. in 8vo. Entertainingly written.

Boisovich, le P. Journal d'un Voyage de Constantinople en Pologne. à Lausanne 1772.

Bosmann's Voyage to Guinea, (in French) 1708. One of the best works on Africa. There are some letters from Nyendaad, upon Benim, and from J. Snoek, added.

Bossu, Nouveaux Voyages dans l'Amerique Septentrionale. 1777, in 8vo. Contains little that is new.

Boulanger, Antiquités dévoilées, sur le Despotisme Oriental. It is seldom that you see so much acuteness and learning wasted on such partial and groundless hypothesis as we meet with here.

Letters of a Frenchman travelling over Germany, (in German, Zurich, 1783.) Notwithstanding the many negligencies in this work, it does honour to this century.

Brissonus de Regio Persarum principatu. Argent. 1710, in 8vo.



4 *Professor Meiners's Plan of a History of all Religions.*

Idem, de Formulis. Halae et Lips. 1731, in fol.

Idem, de ritibus Nuptiarum, in the 8th volume of Graevii Thesaurus.

De Broffes sur l'Oracle de Dodone. In Volume XXXV. of the Memoires of the Academy of Inscriptions.

———, du Culte des dieux fetiches. 1760, 8vo. by the same.

Bruce, P. H. Memoirs. Lond. 1782, 4to. They contain interesting news.

De Bruyn, Corn. Voyage au Levant etc. V Tomes in 4to. Rouen 1725. Contains little that is new.

De Bry, descriptio auriferi Regni Guineae etc. Translated by Arthur Dantiscus, from the German of a writer unknown, and is in the 6th part of India Orientalis.

Bryant, Observations and Inquiries relating to various Parts of ancient History. Cambridge 1769.

Buffon, Supplément de l'Histoire Naturelle, où Epoques de la Nature. 1778, 4to. Paris.

Histoire Naturelle, by the same, 8vo. Berlin.

Businello, B. Account of the Osman Monarchy. In the second volume of Lubeck's description of the Turkish Empire (in German.)

Bynkershoek, de peregrina Religione. In the first vol. of his Op. om. p 411.

C.

De la Caille, Journal du Voyage fait au Cap de bonne Esperance. 1762, Paris, 8vo. Contains little new.

Carpin, J. Relation du Voyage en 1246. In the 7th volume of the voyages au Nord.

Carver's Voyages, containing little that is new.

P. Cavazzi Relation historique de l'Ethiopie occidentale, traduite de l'Italien par le P. Labat. à Paris, 1732, V Tomes. The best work on Congo.

Cauche, Fr. Relation de l'Isle de Madagascar. à Paris, 1651.

Champlain, Voyages. à Paris 1613, 4to.

Chandler's Travels in Asia Minor. Oxford 1775, 4to.

Travels into Greece by the same. Neither contain much that is new for the history of man.

Chardin, Voyages en Perse. T. I. IV. Amst. 1735, 4to. Still the pearl of all Travels.

Charlevoix, le Pere, Histoire du Paraguay. à Paris 1756, III Vols in 4to. Much less rich, and perhaps not so much to be depended on as his.

Journal Historique d'un Voyage de l'Amerique Septentrionale. à Paris 1774, in 4to. This is the best book on the manners of the savages, infinitely richer than Lafitau, Adair, Carver, Bossu, etc.

Le Chouking par Mr. de Guignes. à Paris 1770.

Cicéronis Opera Edit. Ernesti. 1757.

A Code of Gentoo Laws. London 1770, in 8vo.

Le Comte Mémoires sur le Chinois. II Vol. in 12mo. These letters are the best of all the smaller works on China, and for those who have not time to read Du Halde through, the most worth reading. Le Comte, like all the jesuits, is too partial to the Chinese, but does not connect what he saw ; the consequence of which is, that his facts often contradict his judgement.

Condamine, Relation d'un Voyage dans l'Amerique meridionale. à Paris 1745, 8vo. Of more consequence to geography than to the history of man.

Nouvelles Considerations sur St. Domingue par Mr. D. B. à Paris 1780, II Vol. Poor.

Cook, J. Voyage towards the South-Pole, and round the world, II Vol. 1777. Agrees pretty well with Forster's Observations.

Coreal, Fr. Voyages aux Indes occidentales depuis 1666-1697. à Amst. 1722, III Vol. in 12mo. This writer has often availed himself of Lery and Frezier.

Corpus Juris Germanici antiqui. Edit Heineccii five Georgisch. 1738, Halae. 4to.

Cowley, Voyage autour du Monde. In the 5th volume of Dampier's Voyages.

Cragius, de republica Lacedaemoniorum. In the 5th volume of Gronovius's Thesaurus.

Crantzen's History of Greenland, Barby, 1765, 8vo. This history may be ranked in the first class of travels.

De St. Croix Recherches sur les Mystères du Paganisme. à Paris 1784, in 8vo.

#### D.

Van Dale, de Oraculis, item de Consecrationibus. Amstelod. 1700, 4to.

Dalrymple, A. an historical Collection of the several Voyages and Discoveries in the South Pacific Ocean. 1770, Lond. II Vol. in 4to. A masterly work indeed !

Dampier, G. Voyage autour du Monde dans les années 1679-1690. Tom I-V. 1723 in 8vo. Dampier was one of the most celebrated adventurers, and most authentic travellers of the last century.

Description



*6 Professor Meiners's Plan of a History of all Religions*

Description de la Guyane. à Paris. 1763, in 4to. Collected entirely from Gumilla, La Condamine, and others.

Dictionnaire Geographique, historique et Politique de la Suisse. à Neufchatel 1775. II Vol. in 8vo.

Dionysii Halicarnass. Antiquitates. Ed. Reisk. 1774.

Dow, A. History of Hindostan. Vol. III. London 1772. Especially the Dissertation concerning the Religion and Philosophy of the Bramins, in the 3d volume.

E.

Ellis, A. Voyage to Hudson's Bay. London 1748. Very authentic.

Essais sur le Genie et le Caractère des Nations. à la Haye 1751, 8vo.

Etat des Royaumes Tripolis, Tunis et Alger. à la Haye 1704, in 12mo.

Examen philosophique et politique des Loix relatives aux mariages. Londres 1779.

L'Ezour-vedam. Yverdun 1778. II Vol. in 12mo. With a wonderful dissertation of Baron St Croix, on the religion and literature of the Hindoos.

F.

Falconner, W. Remarks on the influence of Climate, Situation, Nature of Country, etc. London 1781, 4to. This book promises more than it keeps.

Falkner, T. Description of Patagonia. London 1774, in 4to. Short but authentic, and the best on this country.

Farmer, of the Worship of Human Spirits. London 1783, in 8vo.

Ferguson, A. Essay on the History of Civil Society. Edinburgh 1767, in 4to.

Fermin, P. Tableau de la Colonie de Surinam. à Mastricht 1778. Important for the politician.

Ferrand, Voyage de Krimée en Circassie par le Pays des Tartares Nogais. In the 10th volume of voyages au Nord, p 450.

Feuillee, L. Journal des Observations physiques, mathématiques, et botaniques, en 1707-1712. III Vol. Paris 1714. The editor observed nature more than men.

Fischer's History of Siberia, Peterburgh 1768, 8vo.

Flacourt, Histoire de la Grand Isle Madagascar. à Paris 1658. The best work on this important island.

Forrest, Captain Th. Voyage to New Guinea, London 1779, 4to. Authentic.

Forrester, G. Voyage round the World, II Vol. in 4to. London, 1776.



Forster, Dr. Observations during a Voyage round the World. London 1778, in 4to.

Die Teutsche Uebersetzung dieses Werks. 1783, Berlin, in 8vo. I quote sometimes the English original, and sometimes the German translation.

Collections for Geography and the History of Man, by J. R. Forster, and M. R. Sprengel, Leipf. 1781, 8vo. The value of this book is generally known.

Fortis, A. Viaggio in Dalmazia. Venez, 1774, II Volumes in 4to.

Fourmont, Reflexions Critiques sur les Histoires des anciens Peuples. à Paris 1735. Volumes I-II. 4to.

Frezier, Relation du Voyage de la Mer du Sud, dans les Années 1712-1714, à Amst. 1717. One of the best travels through South America; Feuille exposes Frezier's faults against astronomy and geography, but had not courage to find fault with his political and moral observations.

Fryer's New Account of East India and Persia. London, 1698, fol. Contains hardly any thing new.

G.

Gage, Th. Voyages dans les années 1625, et sv. à Amsterdam 1695, 8vo. Full of interesting observations on the circumstances of the internal possessions of the Spaniards in America.

Le Gentil, Voyage dans les Mers de l'Inde, II Vol. 4to. à Paris 1779. Important for the History of the Philippines.

Georgii, A. Alphabetum Thibetanum. Rom. 4to. Still the best book on Thibet, particularly for the religion of Lama.

Georgi, J. G. Description of a Journey through the Russian Empire, in 1772. Petersburg, in 4to. (in German)

Ebendesselben, Beschreibung der Nationem des Russ. Reichs. Petersburg, 1776, 1-4. By the same. Description of the nations which compose the Russian Empire. A wonderful work! from the best sources. It is only a pity that there is not a better plan, and more order in the disposition of the several natives.

Geberti, M. Historia nigrae Sylvae. St. Blasii 1783, 4to.

Journey through Siberia, in the Years 1733-37, 4 parts. Gottingen, 1751, in 8vo. Very useful.

Gobien, Ch. Histoire des Isles Marianes. à Paris 1700, 8vo. The best book on the Ladrone Islands.

Goguet,

8 *Professor Meiners's Plan of a History of all Religions.*

Goguet, de l'origine des Loix, des Arts, et des Sciences, etc. à Paris 1758, III Volumes in 4to.

Grosse, J. H. Voyage to the East Indies, London 1776. II Vol. in 8vo. Contains little that is new.

Grotii, Historia Gothorum, Vandalorum et Longobardorum. Amstel. 1655, in 8vo.

Guasco, Abbé, de l'Usage des Statues chez les Anciens. à Bruxelles 1768, 4to.

De Guignes, Histoire des Huns. à Paris 1756, 4to. Volume IV.

Gumilla, J. Histoire de l'Oranoque. à Avignon 1758, III Tomes. Deserves to be classed amongst the most interesting voyages.

Gutherius, J. de Jure Manium. 1615 Paris, in 4to.

Guys, M. Voyage litteraire de la Grece, II Tom. 8vo. à Paris 1776, Contains little that is new or interesting.

H.

Du Halde, Description de la Chine. 1736, à la Haye. IV Volumes in 4to.

Hamilton, A. New Account of the East Indies. Edinburgh 1727, 8vo. In these wonderful travels we meet with many accounts of the unknown Eastern Coast of Africa, and the equally unknown parts of the South of Asia.

Hanway's, J. Journey of Travels. London 1754, Vol. II. Little new upon Persia, from 1749, 52.

Travels through Palestine, by Hasselquist. These travels are too well known to need any praise from me.

Hennepin, P. Relation d'un Pays plus grand, que l'Europe, en 9 volume des Voyages au Nord. Contains interesting accounts of Louisiana.

Hieronymi, selectae Epistolae. 1681, Hispali.

Histoire de deux Conquerans Tartares. In the 7th volume of Voyages au Nord.

Historical fragments of the Mogul Empire of Marattoes London 1782, 8vo.

History of the Buccaneers of America, II Vol. London 1741, in 8vo. Equally entertaining and instructive.

Account of Fez and Morocco, (in Danish) Copenh. in 4to. The best thing on these countries.

Description of Swedish Lapland (in Swedish and German) Copenhagen, 1748, in 8vo. The best description of Lapland.

Home, Historical Law Tracts. Edinburgh, 1761, in 8vo.

Home



Home, Sketches of the History of Man, III. Edinburg 1774.

Account of Iceland by Horrebow (German) 1753. Moderate.

Hospinianus, R. de Templis. Genevæ 1672, fol.

Idem, de Festis Ethnicorum et Judæorum. Genevæ 1675, fol.

Idem, de Festis Christianorum. ib. 1674, fol.

Hottomannus, de Ritibus Nuptiarum. In the 8th volume of Grævius's Thesaurus.

Hume, Histoire naturelle de la Religion, traduit. François. à Amsterdam 1759. In the 3d vol. of his works.

Hume, Discours politiques; traduits par Mr. le Blanc, à Dresde 1755, in 8vo.

I.

Jones, Histoire de Nadir Shah, traduite du Persan. Londres 1770, 8vo.

The same on Eastern poetry.

Irwin's Voyage up the Red Sea. London, 1780, in 4to. Moderate.

Isbrand, *Ides* Voyage de Moscou à la Chine en 1692. In the 8th volume of Voyages au Nord. The most extraordinary voyage in the collection.

Isocratis Opera. Londini 1749, II Vol. Ed. Beattie.

Ives, E. Voyage from England to India, also a Journey from Persia to England. London, 1773, 4to. Little new.

Jung, de Reliquiis, earumque Cultu. Hannov. 1783, 4to.

K.

Description of Japan, by Kämpfer. Lemgo 1777. A work of well known merit.

Keisleri, A. I. G. Antiquitates selectæ Septentrionales. Hannov. 1720, 8vo.

De Kerguelen, Relation d'un Voyage dans le Mer du Nord 4. Amsterd. 1772. Of little consequence.

Relation des deux Voyages dans les Mers Australes. By the same writer.

Journey to the Krim, Nc. Kleeman, Vienna, 1771. Very full of instruction.

Knox, R. Historical Relation of the Isle of Ceylon, London, 1681, fol. Still the best description of this island.

L.

Labat, Nouvelle Relation de l'Afrique Occidentale, à Paris 1728. V Volumes, in 8vo. These tracts are com-



piled mostly from the papers of Le Brun, contain the best accounts we have of the Western coast of Africa.

Labat, *Voyages aux Isles de l'Amerique, à Paris 1713. 8 Tomes.* Labat speaks in this work as an eye witness; so that it is for the Antilles, what the other is for the Coast of Africa.

Lactantii Opera. Lipsiae 1735. 8vo. Edit. Walchii.

De Laet, J. *Beschryvinghe van West Indien, Leiden 1630, fol.* I have found but little satisfaction from this in its time very useful work.

Lamberti, *Histoire de la Colchide et Mingrelie.* In the 7th volume of *Voyages au Nord*: The best accounts of this country: In the same volume we have the account of Mingrelia, by the Dominican de Luca.

Lange, *Journal contenant ses Negotiations à la Cour de la Chine en 1721-22.* In the eighth volume of *Voyages au Nord.* Very important for the knowledge it conveys of the constitution of China.

Leonis Africani *Descriptio Africae.* 1556, Antwerp, 8vo.

Lepechin's Journey through various Parts of the Russian Dominions, Altenburg, III vol. in 4to. the last in 1783 (in German) very accurate.

De Lery, J. *Histoire d'un Voyage fait en la Terre du Bresil.* Geneve, 1580, 8vo. Still the best description of Brasil, at least, of the original inhabitants of that country.

*Lettres ecrites de Suisse et d'Italie, etc.* VI Tomes. à Amsterdam, 1780-1782, in 8vo.

*Lettres edifiantes.* à Paris 1717. There is little reading much more tedious than that of most of the letters in this collection; it is necessary, however, to wade thro' it, as you often meet with very curious matter.

Lobo, J. *Voyage d'Abyssinie.* à Amst. 1728. If you add to this work the account given by Poncelet of the country in the *Lettres edifiantes*, you will have all that is to be known about it.

Locke's *Essay concerning the true original Extent and Nature of Civil Government.* fol.

Lomejer, *de veterum Gentilium Lustrationibus.* Ultrajecti 1681, 4to.

Loubere, *de la Description du Royaume de Siam.* II Tom. à Amsterdam, 1714. Loubere is for Siam what Chardin is for Persia, and I can say no more in his praise.

Loyer,

Loyer, G. Relation du Voyage du Royaume d'Iffiny, à Paris 1714. This likewise is one of the useful books much too little known.

De Luc, J. A. Lettres sur l'Histoire de la Terre. V Tomes. à la Haye 1779, in 8vo.

Lucas, P. Voyage. III Tomes. 1714, in 12mo. Contains little that is new, if you extract the, to me, very doubtful stories.

Luciani Opera. Edit. Reitzii. Amstel. 1743, 4 Vol. 4to.

A description of the Turkish Empire, by Lubecke (in German) 1771, 4 Vol. 8vo. By no means so rich as Ricaut.  
M.

Maillet, Description de l'Egypte. à Paris 1735, in 4to. The best description of Egypt.

Mairan, Lettres au P. Parennin. à Paris 1770.

Le Maire, Voyages to the Canary Islands, Cape Verde, Senegal, and Gambia. In Osborne's collection.

Mallet, Introduction à l'Histoire de Dannemarc. Copenhagen. 1755, 4to.

Malleus Maleficarum. Vol. III. fol. Lugd. 1669.

De Manet, Nouvelle Histoire de l'Afrique Française. No petty traveller.

Des Marchais, Voyage en Guinée, Isles Voisines et à Cayenne en 1725-1727. par le P. Labat. à Amsterdam, IV. Tom. en 12mo. The next in value to the last mentioned, which is probably the work of Father la Bat.

Marin, Histoire de Saladin. II Tomes. à Paris 1758.

Mariny, Nouvelles des Royaumes de Tunquin et de Lao, traduit de l'Italien. à Paris 1666, in 4to. The best description of these kingdoms.

Marion, Nouveau Voyage à la Mer du Sud. à Paris 1783, 8vo. Contains a number of interesting particulars.

Mariti, G. Viaggi per l'Isola di Cipro et per la Soria e la Palestina. IX. Vol. in 8vo. Inconceivably tiresome, and of very little instruction indeed.

Markgravius, de Brasiliae Regione et Incolis. fol. Amstel. 1658. Contains little that is new about the human species.

Marmol, Afrique. III Tom. 4to. à Paris 1667.

Marsden, W. History of Sumatra. London 1783, 4to. The best work on this island.

Martin, M. Voyage to St. Kilda. London 1759, in 8vo. Contains a wonderful painting of the manners and genius of the inhabitants of this island.



Account of Lapland, by Maupertuis. In the 6th volume of the general collection of voyages.

Memoires concernant les Moeurs, les Arts etc. des Chinois. I-IV Tom. 4to. 1776-79.

Merolla's description of Congo. In Churchill's Coll. I. 650.

Merula de Sacrificiis et Sacerdotibus Romanorum. Lugd. Batav. 1686, 4to.

Meursii Miscellanea Attica et Lectiones Atticae. In the 5th volume of the Thesaurus Graevii, and also in Themis Attica.

Michaelis's Mosaic Law, 1776, 8vo. VI Volumes (in German.)

Moehsen's Account of the Sciences in the Mark of Brandenburg. Berlin, 1781, 4to.

The Wonderful Life of Thurneiser, by the same, 1780, 4to.

History of Osnabruch, by J. Moser, Berlin, 1780.

Montague, Lady, Letters, London, 1763, 3 vol. 12mo.

Moore's Travels in the Inland Parts of Africa. London. Without the name of the year, probably about the year 1730. Very authentic.

Moreau, P. Histoire des derniers Troubles du Bresil. In Cauche's description of Madagascar.

Muller, J. B. Moeurs et Usages des Ostiakes. In the eight volumes of Voyages au Nord.

Collection of Russian History, by Muller, first to the ninth volume. It is impossible to praise this learned collection too much.

## N

Narborough, Cap. Journal du Voyages à la Mer du Sud. In the third volume of Coreal.

Niebuhr's Description of Arabia. Copenhagen, 1772.

Travels, by the same, first part, 1779, second part, 1778, (in German) Works of known merit.

De Niedeck, de Populorum veterum et recentiorum Adorationibus. Amstel. 1713, 12mo.

Norden, Voyage d'Egypte de Nubie, 2 vol. in fol. 1755. A valuable work for Egyptian antiquities.

## O

Olaassen, Journey through Iceland, two parts, 4to. Leipfick, 1774. Still not quite satisfactory.

Oldendorp's History of the Mission of the Evangelical brothers on the Caribbee Islands of St. Thomas, St. Croix,



Croix, and St. John, published by J. J. Boffart, Barby, 1777. One of the best books of travels.

Olbeck Voyage to China and the East Indies (in Swedish) 8vo. Rostock, 1765.

Otter, Voyage en Turquie et en Perse, 2 tomes, a Paris 1718, 12mo. More important for the history of the Persian empire and geography than for the history of man.

Ovington, J. Voyages. a Paris 1725, 2 tomes, 12mo. Contain a little, and but a little, new information upon Hindostan and the adjacent countries.

Outram, G. de Sacrificiis, lib. ii. Amstel. 1678. 8vo. P.

De Pages, Voyages autour du Monde, 1782, a Paris, 2 tomes, 8vo. Not destitute of merit.

De St. Palaye, Memoires sur l'ancienne Chevalerie. a Paris, 1759, 2 tomes, 8vo.

Pallas's Voyages through different Provinces of the Russian Empire.

Collections, by the same, relating to the Mongol Colonies. A most ample treasure, about the continuation of which I, and probably the greatest part of the learned public, are extremely solicitous.

New Northern Collections, by the same. Peterburgh, and Leipzick, 1781, 3 volumes. Certainly the most useful of all the collections of the kind.

Pascal, Lettres Provinciales. a la Haye, 1779. No friend of truth and virtue should leave this never to be forgotten book without a reading.

Paufaniae Græciæ Descriptio. Edit. Kuhnii. Lips. 1696, fol.

De Pauw, Recherches philosophiques sur les Americains, 2 tomes, a Berlin, 8vo.

Reflexions sur les Egyptiens et sur les Chinois. By the same.

Pelliccia, A. A. de Ecclesiae Christianae primae, mediae, et novissimae Aetatis Politia. t. i-iii. Neap. 1777-1779. 8vo.

Pelloutier, S. Histoire des Celtes, 2 tomes, à la Haye, 1750, 12mo. This work, extremely important for the ancient history of the earth, is written with such very uncommon accuracy that I wonder extremely at its having been hitherto made so little use of.

Pennant,

14 *Professor Meiners's Plan for a History of all Religions.*

Pennant, Th. Tour in Wales, 1778-83, 2 vol. 4to. Contains more topography than history of manners.

Perry, Ch. View of the Levant. London, 1743, fol. In great measure a wretched compilation.

Le Petit, Relation des Natchez. In the ninth volume of the Voyages au Nord. It is also in the Lettres edifiantes. It is short but interesting.

Petit, Leges Atticae. fol. a Paris, 1635.

Petit, Traité sur le Gouvernement des Esclaves. 2 tomes. a Paris, 1777.

Petronii Satyricon. Roterod. 1693, 8vo.

Peucerus, P. de praecipuis Generibus Divinationum. Witteb. 1580, 8vo.

Pezron, Per. Antiquités des Celtes. a Paris, 1703, 12mo.

Pisonis Historia Nat. Indiae occidentalis. fol. Amst. 1658. Printed with Markgrave's work and very like it.

Platonis Opera, Edit. Basil. Graeca. 1713. When I quote the republic, I mean Maffey's edition.

Plutarchi Opera. Edit. Reiskii. Lips. 8vo.

Pococke, R. Description of the East. 1753, 2 vol. fol. Of known merit, particularly to the antiquary.

Poivre, P. Voyage d'un Philosophe. 1768, Yverdon. 8vo. A small but precious work, though the pictures of China, and especially of the kingdom of Ponthiamas seem much embellished.

Polybii Opera. Edit. Gronov. Amst. 1670.

Popowitsch, Enquiries about the Sea, 4to. Franckfort, 1750.

De Preville, Histoire des nouvelles Decouvertes faites dans la Mer de Sud en 1767-1770. à Paris 1774, 2 vol. 8vo. A very good compilation of the first travellers to the South Sea in this century.

Priestley, Essay on the first Principles of Government. London, 1771.

Procopii Persica. Ed. Hoefschelii. Aug. V. 1607.

Histoire de Loango Cachongo, par L'Abbé Projart, 1777. Of the same value as De Manet.

Psalmanazar, D. Description de l'Isle Formosa. Amsterd. 1705, 8vo. The descriptions of his native country by this Formosan appear to me credible, only I look upon the history of the human sacrifices in the island as very exaggerated.



exaggerated.—The whole is, *I believe*, known to be a forgery.

Purry, J. P. *Memoire sur le Pays des Caffres, et de la Terre de Nuyts.* a Amst. 1718, 12mo.

Pyrard, F. *Voyages.* à Paris, 1679, 4to. Pyrard is for the Maldives and certain parts of Hindostan what Chardin is for Persia, Loubere for Siam, Le Comte for China, and Kæmpfer for Japan.

Raynal, G. T. *Histoire philosophique et politique des Etablissements et du Commerce des Européens dans les deux Indes.* a Genève, 1780, 8vo.

*Recueil des Voyages, qui ont servi à l'établissement de la Compagnie Hollandoise des Indes Orientales.* à Amsterd. 1710. 5 tomes, 8vo. I have found much less in this collection than I expected.

*Recueil des Voyages au Nord.* à Amst. 1731. 8vo. One of the best collections of travels.

Regnard's *Journey to Lapland.* In the sixth volume of the *Collection of Voyages.*

*Relation de la Grande Tartarie dressée sur les Mémoires originaux des Suedois Prisonniers en Siberie.* In the tenth volume of *Voyages au Nord.*

De Rhodes, A. *Relazione del Regno di Turchino.* Roma, 1650, 4to.

De Rhoer, C. W. *Dissertationes de Effectu Religionis Christianae in Jurisprudentiam Romanam.* Groning, 1776, 8vo.

Ricaut, *Histoire de l'Etat présent de l'Empire Ottoman.* à Paris 1670, 4to. To this day the best work extant on the manners and constitution of the Turks.

Richardson's *Dissertations on the Literature, &c. of Eastern Nations.* Oxford, 1778.

Del Rio *Disquisitiones Magicae.* lib. vi. 4to. Lovannii, 1599.

Robin, *Nouveau Voyage dans l'Amerique Septentrionale en 1781,* à Paris, 1782, 8vo. Poor.

Romer's *Account of the Coast of Guinea.* Copenhagen, 1769, 8vo. Very good.

*Trade of various Nations on the Coast of Guinea, and in the East Indies, by the same, (both these in German)*

*The Heathenism of the Indians laid open, by Rogers,*  
in

(in Dutch and German). No where is the religion of the Bramins and common people better depicted than in this work.

De la Roque, *Voyage de Syrie, et du Mont Liban*, 8vo. Amsterd. 1723. Important for geography.

Le Roy, *Etat du Royaume d'Alger*, a la Haye, 1750, 12mo. Literally transcribed from de Tassy.

Russel, A. *Natural History of Aleppo*. London, 1736, 4to. Very worthy of credit.

Peter Rytschow's *Topography of Orenburgh*. Riga, 8vo.

N. Capit. Rytschow's *Journal of his Voyage through several Provinces of Russia*, in the years 1769-1771. Both these are very interesting.

S.

*Sachsenspiegel* Saxon Looking glass, Ludovicu's edition, 1720, 4to. Halle.

Salmon's *Account of the present State of the Eastern Islands*. A new compilation from Dampier, Gentil, Valentyn, and others.

Collection of Travels, 16 volumes. In these particularly the accounts of the Floridans, by Garcilasso de la Vega.

Savbertvs, J. *de Sacrificiis Veterum*. Lugd. Bat. 1699, 8vo.

De Schmidt, *de Sacerdotibus et Sacrificiis Aegyptiorum*. Tubing, 1768, 8vo.

Schnider of Wartensee J. H. *History of the Entlibucher* (German) two parts, 1781, Lucerne.

Seldenvs, J. *de diis Syris*. Lips. 1672, 8vo.

Servien, *de la Legislation Criminelle*, a Basle, 1782, 8vo.

Shaw, T. *Travels, or Observations relating to several parts of Barbary and the Levant*. London, 1750, 8vo. Of known excellence.

Sicard, P. *Memoires sur l'Egypte*. In the fifth volume of the *Letters Edifiantes*. Nothing is to be more lamented, than that the papers of this wonderful ecclesiastic were not found and given to the press in better order.

Sloane's, H. *Natural History of Jamaica*. London, 2 vol. folio. Contains nothing that is new for the history of man.



Smith, Voyage to Guinea. Lond. 1744. Nothing important.

Smith's Enquiry into the Nature and Causes of the Wealth of Nations. I look upon this work as the most excellent that our century has produced, and I wish for nothing more ardently than to see it become the manual of princes, ministers, and all those who are friends to true information.

Snellgrave, P. Nouvelle Relation de la Guinée, traduite de l'Anglais. Amst. 1735. Of the same value as the just mentioned Smith.

Sonnerat's Travels to the East Indies and China. A very important work, in which we meet with information about several other kingdoms of southern Asia.

Spangenberg, North and Eastern part of Europe and Asia. Stockholm, 1730, 4to. Very useless after the more modern travels through Siberia.

Sparmann's Voyage to the Cape (in Swedish, German, and English) Berlin, 1784. Sparmann has given valuable accounts, but it should seem that he might have given more of them.

Spon, J. Voyage d'Italie, de Dalmatie, de Grece, et du Levant en 1675, et 1676, a Lyon, 1778, 12mo. One of the best books of travels.

Sprenkel's Contributions, see above, Forster.

Steller's Description of Kamtschatka. Francfort and Leipfick, 1774, 8vo. One of the best books of Travels that we have.

Stibb's Voyage up the Gambia. In Moor's travels, but as it should seem not so much to be depended upon.

Strabonis Geograph. Edit. Almelov.

Stuart, G. View of Society in Europe. 1778. 4to.

J. Stewart Account of the Kingdom of Thibet. In the sixty-seventh volume of the Transactions.

Swinburne, H. Travels in the two Sicilies. vol. I. London, 1783, 4to. Poor.

Sykes's Enquiry into the Nature, Object and Origin of Sacrifices, with remarks and a preface, by Semler, (German) 1778, 8vo. Halle.

#### T.

De Tassy, Histoire du Royaume d' Alger. Amsterdam, 1724, 12mo.

Taube Description of Sclavonia and Syrmia, Leipfick, Vol. IX. D 1777.



1777. Taube and Forster may convince us that there are countries in Europe as much unknown as any in the other parts of the world.

Tavernier's *J. B. Travels*. Geneva, 1681, fol. This is probably the voyage most generally known, as Tavernier was the greatest traveller in the last century.

Du Tertre, *Histoire générale des Antilles*, 3 vol. 4to. a Paris, 1667. When a man has read Father la Bat and Oldendorp he may do without this.

De Thevenot, *Voyage fait au Levant*. 1665, a Paris, 4to. 3 vol. Contains little new, and his collection of voyages still less.

Thomas, *Essai sur le Caractere, les Moeurs et l'esprit des Femmes*. In his works 1773, volume 4.

Thomasinus, *J. P. de donariis*, 1654, Patav. 4to.

Tonti, *Relation de la Louisiane*. In the fifth volume of the *Voyages au Nord*. If I recollect right, doubts about the truth and authenticity of this work are raised in the *Lettres Edifiantes*.

Toreen, *D. East India voyage*, to be found in Osbeck's voyages, p 431.

De Tournéfort, *Relation d'un Voyage du Levant*, 2 tomes, 4to. 1718, a Amsterdam. For enquirers into the history of man, the most important voyage to the Greek islands, and all upper Asia.

*Travels in Europe, Asia and Africa*, 2 volumes, 1782, London, 8vo. Contains much useful information.

#### V.

Du Val, *Oeuvres*, 2 tomes, 4to. a St. Petersburg. 1784, 8vo.

Valentyn, *F. Oud en Nieuw Oost Indien*, 8 volumes folio, Amst. 1724. The most accurate and most learned work on the East India islands, especially the Moluccas.

*Enquiry into the constitution of Spain*, Hamburgh, 1783, 8vo. (German)

De Villoison, *Commentarius de triplici Theologia, Mysteriisque veterum*. In Mr. St. Croix *recherches sur les Mysteres*, p 221.

De Ulloa, *A. Voyage dans l'Amerique meridionale*, Amsterd. 1752, 2 tom. 4to. There is no better account of Spanish America than this.

*Accounts of America*, by the same, with remarks by Mr. Schneider, 1781, 2 parts 8vo.

Descripti



Description of the East Indies, by J. W. Vogel, Altenb. 1714, 8vo. Contains good information about Java, and still better on Sumatra.

Voyage à la Martinique. a Paris, 1763, 4to. Not to be trusted.

W.

Voyage à l'Isle de France et de Bourbon, par un Officier du Roi. a Amst. 1773, 2 tomes, 8vo. Well written, but not rich in new discoveries.

Waser, Voyages, ou l'on trouve la description de l'Isthme de Darien. In the fourth volume of Dampier's travels. The best description of the isthmus of Darien.

Wallace, J. Account of the islands of Orkney. Lond. 1700, 8vo. Poor.

Wallace Essai sur la difference du nombre des hommes dans les tems anciens et modernes. 1754, Londres, 12mo.

Weber's altered Russia, 1721, 3 volumes, 4to. in German. Contains excellent remarks on manners, and very wonderful traits of the character of Peter the First.

Wheeler, G. Voyage de Dalmatie, de Grece, et du Levant, Amsterd. 1689. When you have read Spon, you may do without Wheeler; and when you have read Wheeler, you may do without his companion Spon.

Windetus de vita functorum statu. Lond. 1677. 12mo.

Wolf's voyage to Ceylon, (German) Berlin, 1782, 8vo. Contains little new about Ceylon.

X.

Xenophontis Opera. Lips. 1764, 8vo.

Z.

Zampi, P. Relation de la religion des Mingreliens. In Chardin's travels.

De Zarate, A. Histoire de la Conquete du Perou. Amst. 1700, 2 part. Both these only moderate.

Zimmermann's Geographical History of Men, 3 vol. 1784.

## A R T. II.

*Flora Rossica seu stirpium Imperii Rossici per Europam et Asiam indigenarum descriptiones. Jussu et auspiciis Catharinæ secundæ Augustæ edidit P. S. Pallas. Tom. I. pars 1. E typographia Imperiali J. J. Wettbrecht, 1784.*

**T**HE paper and print are admirable. The form of the book is like that of Jacquin's *Flora Austriaca*. It is not to be purchased, as the Empress makes presents of the copies.

Without adopting any particular system, Professor Pallas has brought together all the species of the same family to be found in the Russian empire, and has disposed the families as it suited him, so however as to begin with trees and shrubs. The descriptions are as ample as one can wish, and the work contains several remarks that may be of use, not only in botany but agriculture, pharmacy, and other sciences. Besides an account of what is said by Linnæus, and those who have worked at the Russian Flora before Mr. Pallas (of all of whom the preface gives a full account); there are plates from the several works of Oeder, Jacquin, Kniphof, Blackwell and Duhamel, and under every plant we have the name by which it is called, not only in Europe, but by the people in whose country it grows. The drawings were made as large as the life, by Charles Frederick Knappe of Peterburgh, and as the Siberian plants undergo such changes from cultivation as hardly to be known again, there are often two drawings of the same plant. The copper-plates have been made at Vienna and Nuremberg, under the eyes of Messieurs Jacquin and Schreber.

As the book is likely to be in so few hands, the reader will be glad to have a full account of the contents.

1. *Laryx*, and a branch of the American laurel tree, which, even in the Empress's garden, differs materially from the European. 2. *Cembra*. 3. *Acer Tataricum*, a tree which has grown ten feet high in fifteen years, in the garden of Peterburgh. 4. *Elaeagnus angustifolia*. 5. *Elaeagnus Orientalis*, from which the spinosa does not appear materially to differ. 6. *Amygdala Nana*. 7. *Incana*, which is not yet sufficiently determined. 8. *Prunus Siberica*,



*berica*, 8. b. *Pr. fruticosa*, or *Cerasus pumila* Baub pin 450, a tree which has the same resemblance to the cherry tree, as the dwarf almond tree to the true almond. 9. *Pyrus salicifolia*. 10. *Baccata*. 11. *Crataegus sanguinea*, different from the *Oxyacantha* of Jacquin, and *coccinea* of Linné. 12. *Crat. Monogyna nigra*. 13. *Mespilus Germanica*, a variety from Persia, and *M. Pyracantha*. 14. *M. Cotoneaster*. 15. *Spiraea Charmaedrifolia*, with some variety. 16. *Sp. Betulifolia*, from Stellers's Collection, f. Gmelin flora sib. 3. p. 189, n. 48. 17. *Sp. trilobata*. 18. *Thalictrifolius*, the sort which is mentioned in *Amman stirp. Ruth.* p. 188, n. 267. 19. *Sp. crenata*. 20. *Alpina*, very like the last mentioned, and the *hypericifolia*. 22. *Salicifolia Alpestris*, which seems to be the same as in the *Spir. Theophrasti in Clusii hist. rar.* 23. *Alatcia*, or *laevigata* of Linné. 24. *Sorbifolia*. 25. A lesser *forbifolia*, from the mountains near Baikal. 26. *Sp. aruncus*. 27. *Palmata*. 28. *Camtschatica*, with very large leaves—Gmelin l. sib. 3. p. 192. n. 55. *Rhododendron Ponticum*, grows in Mount Caucasus in Georgia, but the drawing is from a plant at Gibraltar. 30. *Rh. Chrysanthum*, or Siberian snow rose, the medical powers of this plant have been made known by Mr. Coplin. 31. *Rh. Caucasium*, very like the foregoing. 32. *Danuricum*. 23. *Camtschaticum*, confounded by Linné with the *chamæcistus*. 34. *Cornus alba*. 35. *Daphne Altaica*, a new species from the Altæan alps. 36. *Lonicera tatarica*. 37. *Lon cærulea*. 38. *L. Mongolica*—Gmel. f. 3. p. 135. n. 8. tab. 25. 39. *Betula Danurica*. 40. *Fruticosa*, and in the same plate the *nana*. 41. *Populus R. balsamifera*, not at all different from the American balsam poplar. 42. *Robinea altagana* or *caragana* of Linné. 43. *R. frutescens*. 44. *Ferox*. 45. *Pygmæa*. 46. *Holodendrum*. 47. *Cytisus pinnatus*. 48. *Ulmus pumila*. 49. *Lycium tataricum*, described by Prof. Murray, from a plant raised from seeds sent by Prof. Pallas, in the second volume of the Gottingen Transactions. 50. *Nitraria Schoberi*, with some varieties.

## A R T. III.

*A Liturgy, collected principally from the Book of Common Prayer, for the use of the first Episcopal Church in Boston; together with the Psalter or Psalms of David.*

“Continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.”

*Off. for Order of Priests.*

*The Preface.*

MANY truly great and learned men, of the church of England, as well divines as laymen, have earnestly wished to see their liturgy reformed; but hitherto all attempts to reform it have proved ineffectual. The late happy revolution hath for ever separated all the episcopal societies in the United States of America from the Church of England, of which the king of that country is the supreme head, and to whom all archbishops, bishops, priests, and deacons of that church are obliged to take an oath of allegiance and supremacy, at the time of their consecration and ordination. Being torn from that king and church, the society for whose use this liturgy is published, think themselves at liberty, and well justified, even by the declarations of the Church of England, in making such alterations, as “the exigency of the times and occasions hath rendered expedient” and in expunging every thing which gave, or might be suspected to give offence to tender consciences; guiding themselves, however, by “the holy scriptures, which,” they heartily agree with the Church of England, “contain all things necessary to salvation;” and that, “whatsoever is not read therein, nor can be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.” In the 34th of the articles of the Church of England it is declared, “That it is not necessary, that traditions or ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and mens manners, so that



that nothing be ordained against God's word." And by the 20th of those articles it is declared, That "the church hath power to decree rites and ceremonies, and authority in controversies of faith." What is there meant by the word church, will appear from the 19th of those articles, which declares, "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." As the church of Hierusalem, Alexandria, and Antioch have erred, so also the church of Rome hath erred, not only in living, and manner of ceremonies, but also in matter of faith. At the reformation, when the book of common prayer of the church of England was compiled, the committee appointed to execute that business were obliged to proceed very tenderly, and with great delicacy, for fear of offending the whole body of the people, just torn from the idolatrous church of Rome; and many things were then retained, which have, in latter times, given great offence to many truly pious Christians.

The liturgy contained in this volume is such, that no Christian, it is supposed, can take offence at, or find his conscience wounded in repeating. The Trinitarian, the Unitarian, the Calvinist, the Arminian, will find nothing in it which can give him any reasonable umbrage. God is the sole object of worship in these \* prayers; and as no

---

\* Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. Thou, when thou prayest, pray to the Father which is in secret, Matt. vi. 6. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth, John iv. 23. See also Matt. v. 16—vi. 9—vii. 11—xi. 25, 26—xviii. 19—xxvi. 39, 42, 53—xxvii. 46. Luk. iv. 8—xi. 13. John iv. 24—xi. 41, 42—xiv. 16—xv. 16—xvii. chap. throughout. Acts iv. 24—30. Rom. i. 8—vii. 25—viii. 34—xv. 6—30. 1 Cor. i. 4—xv. 57. 2 Cor. i. 3. Ephes. i. 16, 17—ii. 16, 18—iii. 14—5. 20. Philip. i. 3, 4—iv. 6, 7. Col. i. 3, 12—iii. 17—iv. 2, 3. 1. Theff. iii. 9, 10, 11. 2 Theff. i. 11, 12—ii. 13. 1 Tim. ii. 1, 3, 5. 2 Tim. i. 3. Philem. 4. Heb. v. 7—vii. 25—xiii. 15. 1 Peter i. 17—ii. 5—iv. 11. 1 John iii. 21, 22.



man can come to God, but by the one mediator Jesus Christ, every petition is here offered in his name, in obedience to his † positive command. The Gloria Patri, made and introduced into the liturgy of the church of Rome by the decree of Pope Damasus, towards the latter part of the fourth century, and adopted into the book of Common Prayer, is not in this liturgy. Instead of that doxology, doxologies from the pure word of God are introduced. It is not our wish to make profelytes to any particular system or opinions of any particular sect of Christians. Our earnest desire is to live in brotherly love and peace with all men, and especially with those that call themselves the disciples of Jesus Christ.

In compiling this liturgy great assistance hath been derived from the judicious corrections of the Rev. Mr. Lindsey, who hath reformed the Book of Common Prayer, according to the plan of the truly pious and justly celebrated Dr. Samuel Clarke. Several of Mr. Lindsey's amendments are adopted entire. The alterations which are taken from him, and the others which are made, excepting the prayers for Congress and the General Court, are none of them novelties; for they have been proposed and sanctified by some of the first divines of the church of England.

A few passages in the Psalter, which are liable to be misconstrued or misapplied, are printed in Italics, and are designed to be omitted in repeating the psalms.

The different services follow exactly as in the order for the use of the church of England; and the principal change made in them, is, that they are rendered completely unitarian; *i. e.* all addresses to Jesus Christ and to the Holy Spirit are left, and prayer made only to God.

† No man cometh unto the Father but by me, John xiv. 6. And in that day ye shall ask me nothing, verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you, John xvi. 23. See also John xiv. 13, 14—xv. 16—xvi. 24, 26. Rom. i. 8—vii. 25—xvi. 27. 1 Cor. xv. 57. Ephes. ii. 18—iii. 21—v. 20. Col. iii. 17. 1 Pet. iv. 11.

The



The Litany begins :

O God the Father of Heaven, have mercy upon us miserable finners.

O God, who by thy Son hast redeemed the world, have mercy upon us miserable finners.

O God, who by thy holy spirit dost govern, direct, and sanctify the hearts of all thy faithful servants, have mercy upon us miserable finners.

Trinity Sunday being of course omitted, the titles of the Sundays after Trinity that follow, to the number of five and twenty, are omitted also, and so many Sundays after Whitsunday substituted for them.

*A Catechism for the Instruction of Children.*

P A R T I.

Q. Can you tell me, child, who made you ?

A. God made me, and all things.

Q. For what did God make you ?

A. To be good and happy.

Q. What is it to be good ?

A. To live and obey my parents ; to speak the truth always, and to be just and kind to all persons.

Q. Can God know whether you be good or not ?

A. Yes ; for though we cannot see God, yet he sees us, wherever we are, by night as well as by day.

Q. What will God do for you, if you be good ?

A. He will love me, and make me very happy.

Q. Can you do any thing for God, who is so good to you ?

A. I can only love him, obey him, and be thankful to him. I can do nothing for him.

Q. Can you speak to God ?

A. Yes : he hath bid us pray to him for every thing which is fit for us, and he is always ready to hear us.

Q. In what manner should you pray to God ?

A. Our Saviour, Jesus Christ, has given us a form of prayer, called the Lord's Prayer.

Q. Repeat the Lord's Prayer.

A. Our Father, &c.

Q. What will God do to those who are not good ?

A. He will punish them.

Q. Is God able to punish those who are not good ?

A. Yes : He who made all things, can do all things : He can take away all our friends, and every thing which he hath given us ; and he can make us die whenever he pleases.

Q. After you die, shall you live again ?

A. Yes ; God will raise us from the dead ; and if we be good, we shall die no more.

Q. Where shall you live again, if you have been good ?

A. If I have been good, I shall go to heaven, where I shall be very happy for ever.

Q. What will become of the wicked when they die ?

A. They shall meet with their just punishment.

Q. When you do any thing that is wrong, should you not be afraid that God, who sees you, will punish you ?

A. Yes ; but he has promised to forgive us, if we be sorry for our sins, and endeavour to sin no more.

Q. Who hath told us, that God will forgive us, if we repent of our sins, and endeavour to sin no more ?

A. Many persons to whom God spake, and particularly Jesus Christ.

Q. Who was Jesus Christ ?

A. The well-beloved Son of God, whom the Father sent to teach men their duty, and to persuade and encourage them to the practice of it.

Q. Where do we learn what we know concerning Christ, and what he did, taught, and suffered for the good of men ?

A. In the Bible, which we should diligently read and study, for our improvements in knowledge and goodness, in order to fit us for heaven.

Q. Is there any form of words, in which Christians express the principal articles of their belief ?

A. Yes ; the Apostle's Creed, which was composed in the first ages of Christianity, is such a form.

Q. Repeat the Apostle's Creed.

A. I believe in God, &c.

PART



P A R T II.

Q. Does the Bible inform us what God himself is ?

A. Yes ; it teaches us, that he is a being who had no beginning, and that he will have no end : That he is almighty, perfectly wise, and infinitely good : That he is every where present ; and that he never changes in his nature or disposition.

Q. What does God require of us, in order to live and die in his favour ?

A. All that God requires of us, is comprehended in his precepts ; Thou shalt love the LORD thy God with all thy heart, and thy neighbour as thyself.

Q. In what manner must we express our love to God ?

A. By a grateful sense of his goodness to us ; by a constant care to do his will, and by an intire and cheerful submission to all the dispensations of his providence.

Q. How must we express our love to our fellow men ?

A. By doing to others as we should think it right in them to do to us in the same circumstances.

Q. By what methods must we cherish our love to God, and increase our confidence in him ?

A. We must frequently consider the benefits he confers upon us. We must also address ourselves to him in prayer, thanking him for the mercies he bestows upon us ; confessing our sins before him, and asking of him whatever he knows to be needful and good for us.

Q. How shall we bring ourselves into the best disposition for performing our duty to God and man ?

A. By a proper government of our passions according to the dictates of reason and conscience, by living in temperance and chastity, and never indulging a proud, malicious, or selfish temper.

Q. What shall we do when persons affront or injure us ?

A. We shall not return evil for evil ; and if they repent, we must forgive them, as we hope that God will forgive us our offences against him.

Q. In what manner shall we treat the inferior animals ?

A. We should treat them with humanity and tenderness, and never torment them, or destroy their lives to make ourselves sport ; because they are the creatures of

God, and because God hath commanded us to be merciful unto them.

Q. Has God any where delivered directions concerning the several branches of our duty to him and to our neighbour ?

A. Yes ; in the ten commandments, which he delivered to the children of Israel from mount Sinai.

Q. Which is the first commandment ?

A. Thou shalt have none other gods but me.

Q. Which the second ? &c. &c. &c. &c.

Q. What are those principles which most effectually lead to the observance of these and all other of God's commandments ?

A. A high reverence of God, and a sincere good will to our fellow creatures, joined with a real regard to their real interest.

Q. What is the best method we can take, to guard ourselves from all vice and wickedness ?

A. By being careful not to indulge sinful thoughts, and by correcting every thing which is amiss in the beginning, before we have become accustomed to it, and have gathered a habit which cannot easily be broken ; particularly by avoiding the company of wicked persons, who would soon make us like themselves ; and by being, in a more especial manner, upon our guard against those errors to which our situation and circumstances make us peculiarly prone.

Q. Is any man able to fulfil the commands of God, so as to live intirely without sin ?

A. No ; our merciful God and Father knows that we are not able to do this, and therefore doth not expect it from us. He only requires that we repent of the sins we commit, and endeavour to live better lives for the future.

Q. What should a sense of our frailty and proneness to sin teach us ?

A. Humility and watchfulness, and earnestness in our prayer to God, to enable us to resist temptation, and to strengthen and confirm our good dispositions.

Q. Did Christ appoint any outward ordinances, as means of promoting his religion ?

A. He commanded his disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; and he also commanded



them to eat bread and drink wine in remembrance of him. This rite is called the Lord's Supper.

Q. What is the meaning of baptism?

A. The washing of water in baptism probably represents the purity of heart and life required from all who become the disciples of Christ.

Q. What is the nature and use of the Lord's supper?

A. By eating bread and drinking wine in remembrance of Christ, we keep alive the memory of his death and resurrection, we acknowledge ourselves to be Christians, we cherish a grateful sense of the blessings of the gospel of Christ, and strengthen ourselves to live as becomes his disciples.

Q. Had Christ no particular reward on account of what he did and suffered for the good of men?

A. Because he humbled himself to death, God has highly exalted him, and made him head over all things to his church; and at the end of the world he will come to judge the living and the dead. For this hope which was set before him, he endured the cross, and despised the shame of that ignominious death.

Q. What do the scriptures say concerning the day of judgment?

A. That Christ will come in the clouds of heaven, with power and great glory, when every eye shall see him; that he will separate the wicked from the good; that he will send the wicked into a place of punishment, and take the righteous into a place of happiness, where they shall live forever with himself.

---

The rest of the service may, I think, be joined in conscientiously by all but those who think prayer to Christ absolutely required. But the catechism, excellent as it is for children, who not being yet arrived at the age of reason, ought not to be called upon to decide upon points above reason, does not, however, appear to me quite perfect, as the doctrine of redemption is too important not to make a part of the instruction of older persons.

This doctrine, however, is retained throughout the whole of this liturgy, particularly in the words of the consecration

secration prayer, "who made there by his one oblation of himself, once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world!"

Upon the whole, this prayer book so nearly resembles that of the Church of England, that it cannot but suggest the idea how easily alterations might be made, were the governors of the country disposed to it. If, however, union in worship be a desirable object, I do not see why all Christians might not be united by one comprehensive prayer, in which all the controverted opinions should be mentioned. If it be said, that this would be too vague and irreverent, there can be no union; and things must remain, not indeed entirely as they are, but with such alterations only as some doctrines now universally exploded, seem to require.

#### A R T. IV.

*Flora Pedemontana, sive enumeratio methodica stirpium indigenarum Pedemontii auct. Car. Allioni. Excud. J. M. Briolus, 1715. Fobis, Tom. i. 334. Preface, 20 p. Tom. ii. 366 p. Index 24. Tom. iii. 92 p.*

IN this work of twenty years laborious duration, the Professor describes 2813 plants which grow wild in Piedmont. He has added the synonyms and Linnean trivial names of such plants as were known, but mostly follows the system adopted by Haller, in the account of Swiss plants, and his own, which he has explained in the 5th volume of the *Miscellanea Taurinensia*. Many of these plants are to be found in Provence, Switzerland, Dauphine, and Germany; but the Professor has described none but what he saw. The supposed new plants, together with the plates, are in the third volume; but several of them have been described by other writers.



## A R T. IV.\*

*The Task, a Poem, in Six Books. By William Cowper, of the Inner Temple, Esq. To which are added, by the same Author, An Epistle to Joseph Hill, Esq. Tirocinium, or a Review of Schools; and the History of John Gilpin. 8vo. Johnson.*

THE reader of taste will be prejudiced in favour of this book, as soon as he hears that the author of it is the author of the memorable History of John Gilpin, which if he has not heard of, or has treated as a piece of low humour, I heartily pity him.

But Mr. Cowper has far other pretences to fame; pretences that lead me to entertain the most favourable expectations of a translation of Homer's Iliad; (I wish it were the Odyssey, as it is nearer to our author's manner) in blank verse, one and twenty books of which are I am told finished. Mr. Cowper has religion, virtue, feeling, originality, humour, knowledge of the world, a taste for the beauties of nature, and numbers sufficiently poetical for his purpose; and though he seem now and then a little fretful, a little partial to his own ways of thinking, and a little contemptuous to science, these are small blemishes in a work in general very good.

But who is Mr. Cowper?

“ I was a stricken deer that left the herd  
Long since; with many an arrow deep infixt  
My panting side was charged when I withdrew  
To seek a tranquil death in distant shades.  
There was I found by one who had himself  
Been hurt by th'archers. In his side he bore  
And in his hands and feet the cruel scars.  
With gentle force soliciting the darts  
He drew them forth, and heal'd and bade me live.  
Since then, with few associates, in remote  
And silent woods I wander, far from those  
My former partners of the peopled scene,  
With few associates, and not wishing more.  
Here much I ruminate, as much I may,  
With other views of men and manners now  
Than once, and others of a life to come.

I see

I see that all are wand'ers, gone astray  
 Each in his own delusions ; they are lost  
 In chace of fancied happiness, still wooed  
 And never won. Dream after dream ensues,  
 And still they dream that they shall still succeed,  
 And still are disappointed ; rings the world  
 With the vain stir. I sum up half mankind,  
 And add two-thirds of the remainder half,  
 And find the total of their hopes and fears  
 Dreams, empty dreams."

And what is the chief purport of his song? Religion, virtue, patriotism, the joys of the country, the pleasures of domestic life, and every thing besides that's fair and happy.

" England, with all thy faults I love thee still  
 My country ! and while yet a nook is left  
 Where English minds and manners may be found,  
 Shall be constrained to love thee. Though thy clime  
 Be fickle, and thy year most part deform'd  
 With dripping rains, or wither'd by a frost,  
 I would not yet exchange thy fullen skies,  
 And fields without a flower, for warmer France  
 With all her vines ; nor for Ausonia's groves  
 Of golden fruitage and her myrtle bow'rs.  
 To shake thy senate, and from heights sublime  
 Of patriot eloquence to flash down fire  
 Upon thy foes, was never meant my task ;  
 But I can feel thy fortunes, and partake  
 Thy joys and sorrows with as true a heart  
 As any thund'rer there. And I can feel  
 Thy follies too, and with a just disdain  
 Frown at effeminates, whose very looks  
 Reflect dishonour on the land I love.  
 How, in the name of soldiership and sense,  
 Should England prosper, when such things, as smooth  
 And tender as a girl, all essenced o'er  
 With odours, and as profligate as sweet,  
 Who sell their laurel for a myrtle wreath,  
 And love when they should fight ; when such as these  
 Presume to lay their hand upon the ark  
 Of her magnificent and awful cause ?  
 Time was when it was praise and boast enough  
 In ev'ry clime, and travel where we might,

That



That we were born her children. Praise enough  
To fill th' ambition of a private man,  
That Chatham's language was his mother tongue,  
And Wolfe's great name compatriot with his own.  
Farewell those honours, and farewell with them  
The hopes of such hereafter. They have fall'n  
Each in his field of glory : One in arms,  
And one in council. Wolfe upon the lap  
Of smiling victory, that moment won,  
And Chatham, heart-sick of his country's shame.  
They made us many foldiers. Chatham still  
Consulting England's happiness at home,  
Secur'd it by an unforgiving frown  
If any wrong'd her. Wolfe, whenever he fought,  
Put so much of his heart into his act,  
That his example had a magnet's force,  
And all were swift to follow whom all lov'd.  
Those suns are set. Oh rise some other such !  
Or all that we have left is empty talk  
Of old achievements, and despair of new."

" In colleges and halls, in ancient days,  
When learning, virtue, piety, and truth  
Were precious, and inculcated with care,  
There dwelt a sage call'd Discipline. His head  
Not yet by time completely silver'd o'er,  
Bespoke him past the bounds of freakish youth,  
But strong for service still, and unimpair'd.  
His eye was meek and gentle, and a smile  
Play'd on his lips, and in his speech was heard  
Paternal sweetness, dignity, and love.  
The occupation dearest to his heart  
Was to encourage goodness. He would stroke  
The head of modest and ingenious worth  
That blush'd at its own praise, and press the youth  
Close to his side that pleas'd him. Learning grew  
Beneath his care, a thriving vig'rous plant ;  
The mind was well inform'd, the passions held  
Subordinate, and diligence was choice.  
If e'er it chanced, as sometimes chance it must,  
That one among so many overleap'd  
The limits of controul, his gentle eye  
Grew stern, and darted a severe rebuke ;  
His frown was full of terror, and his voice

Shook the delinquent with such fits of awe  
As left him not, till penitence had won  
Lost favour back again, and closed the breach.  
But Discipline, a faithful servant long,  
Declined at length into the vale of years ;  
A palsy struck his arm, his sparkling eye  
Was quench'd in rheums of age, his voice unstrung  
Grew tremulous, and moved derision more  
Than rev'rence, in perverse rebellious youth.  
So colleges and halls neglected much  
Their good old friend, and Discipline at length  
O'erlook'd and unemploy'd, fell sick and died.  
Then study languish'd, emulation slept,  
And virtue fled. The schools became a scene  
Of solemn farce, where ignorance in stilts,  
His cap well lined with logic not his own,  
With parrot tongue perform'd the scholar's part,  
Proceeding soon a graduated dunce.  
Then compromise had place, and scrutiny  
Became stone-blind, precedence went in truck,  
And he was competent whose purse was so.  
A dissolution of all bonds ensued,  
The curbs invented for the muleish mouth  
Of head-strong youth were broken ; bars and bolts  
Grew rusty by disuse, and massy gates  
Forgot their office, op'ning with a touch ;  
'Till gowns at length are found mere masquerade ;  
The tassel'd cap and the spruce band a jest,  
A mockery of the world. What need of these  
For gamesters, jockies, brothellers impure,  
Spendthrifts and booted sportsmen, oft'ner seen  
With belted waist, and pointers at their heels,  
Than in the bounds of duty ? what was learn'd,  
If aught was learn'd in childhood, is forgot,  
And such expence as pinches parents blue,  
And mortifies the lib'ral hand of love,  
Is squander'd in pursuit of idle sports  
And vicious pleasures. Buys the boy a name  
That sits a stigma on his father's house,  
And cleaves through life inseparably close  
To him that wears it. What can after games  
Of riper joys, and commerce with the world,  
The lewd vain world that must receive him soon,



Add to such erudition thus acquir'd  
Where science and where virtue are profess'd ?  
They may confirm his habits, rivet fast  
His folly, but to spoil him is a task  
That bids defiance to th' united pow'rs  
Of fashion, dissipation, taverns, stews.  
Now blame we most the nurslings or the nurse ?  
The children crook'd and twisted and deform'd  
Through want of care, or her whose winking eye  
And slumb'ring oscitancy marrs the brood ?  
The nurse no doubt. Regardless of her charge  
She needs herself correction. Needs to learn  
That it is dang'rous sporting with the world,  
With things so sacred as a nation's trust,  
The nurture of her youth, her dearest pledge.  
" All are not such. I had a brother once.—  
Peace to the mem'ry of a man of worth,  
A man of letters, and of manners too.  
Of manners sweet as Virtue always wears,  
When gay good-nature dresses her in smiles.  
He graced a college, in which order yet  
Was sacred and was honour'd, lov'd and wept  
By more than one, themselves conspicuous there.  
Some minds are temper'd happily, and mixt  
With such ingredients of good sense and taste  
Of what is excellent in man, they thirst  
With such a zeal to be what they approve,  
That no restraints can circumscribe them more,  
Than they themselves by choice, for wisdom's sake.  
Nor can example hurt them. What they see  
Of vice in others, but enhancing more  
The charms of virtue in their just esteem.  
If such escape contagion, and emerge  
Pure, from so foul a pool, to shine abroad,  
And give the world their talents and themselves,  
Small thanks to those whose negligence or sloth  
Exposed their inexperience to the snare,  
And left them to an undirected choice.

" See then ! the quiver broken and decay'd  
In which are kept our arrows. Rusting there  
In wild disorder, and unfit for use,  
What wonder if discharged into the world  
They shame their shooters with a random flight,



Their points obtuse, and feathers drunk with wine,  
Well may the church wage unsuccessful war  
With such artill'ry arm'd. Vice parries wide  
Th' undreaded volley with a sword of straw,  
And stands an impudent and fearless mark.

"Have we not track'd the felon home, and found  
His birth-place and his dam? the country mourns,  
Mourns, because ev'ry plague that can infest  
Society, and that saps and worms the base  
Of th' edifice that policy has raised,  
Swarms in all quarters; meets the eye, the ear,  
And suffocates the breath at ev'ry turn.  
Profusion breeds them. And the cause itself  
Of that calamitous mischief has been found.  
Found too where most offensive, in the skirts  
Of the robed pædagogues. Else, let the arraign'd  
Stand up unconscious, and refute the charge.  
So when the Jewish Leader stretched his arm  
And wav'd his rod divine, a race obscene  
Spawn'd in the muddy beds of Nile, came forth  
Polluting Ægypt. Gardens, fields, and plains  
Were cover'd with the pest. The streets were filled;  
The croaking nuisance lurk'd in ev'ry nook,  
Nor palaces nor even chambers 'scaped,  
And the land stank, so num'rous was the fry."

Mr. Cowper will hear with pleasure, that the old gentleman his friend is to be spoken with *almost every day in the year* near the inner quadrangle of Christ Church, Oxford. He has also been lately heard of in Pembroke College, Cambridge, when he mentioned something of a great regard for the master of Trinity, on account of his very useful sermons in chapel.

"'Twere well, says one sage erudite, profound,  
Terribly arch'd and aquiline his nose,  
And overbuilt with most impending brows,  
'Twere well could you permit the world to live  
As the world pleases. What's the world to you?  
Much. I was born of woman, and drew milk  
As sweet as charity from human breasts."

"——— detested sport,  
That owes its pleasures to another's pain,  
That feeds upon the sobs and dying shrieks  
Of harmless nature, dumb, but yet endued



With eloquence that agonies inspire  
Of silent tears and heart-distending sighs !  
Vain tears alas ! and sighs that never find  
A corresponding tone in jovial souls.  
Well—one at least is safe. One shelter'd hare  
Has never heard the sanguinary yell  
Of cruel man, exulting in her woes.  
Innocent partner of my peaceful home,  
Whom ten long years experience of my care  
Has made at last familiar, she has lost  
Much of her vigilant instinctive dread,  
Not needful here, beneath a roof like mine.  
Yes—thou may'st eat thy bread, and lick the hand  
That feeds thee ; thou may'st frolick on the floor  
At evening, and at night retire secure  
To thy straw couch, and slumber unalarm'd.  
For I have gain'd thy confidence, have pledg'd  
All that is human in me, to protect  
Thine unsuspecting gratitude and love.  
If I survive thee I will dig thy grave,  
And when I place thee in it, sighing say.  
I knew at least one hare that had a friend.”  
I break off unwillingly, but can assure the reader that  
the remainder is equal to this, and so is the *Tirocinium*.  
Once more, and for the third time, I wish it were  
the *Odyssey* ; but if it is to be the *Iliad*, Mr. Cowper  
should consult a friend of taste upon his numbers and  
diction ; for I am persuaded it is not the power he wants  
to vary the one and raise the other.

---

A R T. V.

*The Rotchfords ; or, the Friendly Counsellor ; designed for  
the Instruction and Amusement of the Youth of both Sexes.  
By M. P. vol. II.*

GROWN ladies and gentlemen will, no doubt, be  
more amused with *Madame Genlis* ; but for the  
purposes of the education of English children, I think  
this book fully equal to any thing *Madame Genlis* has  
written. It is religious and moral, but the incidents are  
natural ; the characters are varied, and the style is very  
often



often affecting. I know nothing of the author, but believe him capable of still farther improving his work, which is unfinished.

---

## A R T. VI.

*Emilia Galotti, a German Tragedy, by Lessing.*

**P**URPORTING to give, from time to time, some accounts of German literature, I shall begin with the *chef d'œuvre* of their theatre, Emilia Galotti, the work of Lessing, one of their first wits, who has distinguished himself by several productions.

Emilia Galotti is evidently the story of Virginia, adapted to modern names and modern manners; but the author has displayed great art and ingenuity in the manner of telling it, and several of the characters, sentiments, and situations are truly tragical. Indeed I have seen no work of genius of foreign growth that may so properly be called an imitation of Shakspeare. It is indeed so much so, that I may venture to call it a work which our refined neighbours never could nor never did produce the like of; they may do better or they may do worse, as this may be matter of dispute, but this they will never do.

The principal characters are, Emilia Galotti, her father and mother, Edward and Claudia Galotti, Hector Gonza, prince of Guastalla, Marinelli, his chamberlain, Camillo Rota, a counsellor of state; Conti, a painter; Count Appiani, Countess Orsina, and Angelo, a servant.

Count Appiani, an independant nobleman, looked upon with an evil eye by the court, is on the point of being married to Emilia Galotti, whom the prince falls violently in love with, and by the advice of Marinelli determines to obtain by any means. In consequence, after an interview with her, in which she treats him as he deserves, and a vain attempt to get rid of Appiani by an embassy, it is determined to run away with the bride as she is going with her husband to Sabionetta.

The remainder will be best told after I shall have led the reader into the characters by translating a scene or two, in which, no doubt, he will much admire the honourable  
gloom



*Emilia Galotti, a German Tragedy.*

gloom of Appiani, and the playful cheerfulness of Emilia. She has just been telling her mother of the attempt made upon her by the prince in the church of the Dominicans, which she describes in a most beautiful and interesting manner.

Appiani enters, he is deep in thought—has his eyes on the ground, and does not see Emilia till she springs to meet him.

*A.* Ah, my loveliest, I did not expect to meet you in the antichamber.

*E.* I could wish you to be more cheerful, my Lord Count, even when you do not expect to meet *me*—so solemn, so serious?—is not this day deserving of some joy?

*A.* It merits more than my whole life besides; but pregnant as it is with so much happiness for me; it may, perhaps, be the happiness itself which makes me so serious, so solemn as you call it, my best love (*he sees the mother*). Ah, you here too, my noble lady—soon to be addressed by a more respectable name.

*Claudia.* A name that will be my greatest pride—how happy art thou, my Emilia—Why does your father refuse to partake of our extacy?

*A.* I have just broke from his arms, or rather he from mine—What a man, my Emilia, is your father! the pattern of every manly virtue! how are my thoughts elevated when in his presence. Never do I feel my resolution to be always good, always honourable, so strong as when I am with him, or am thinking of him. And how can any thing but the fulfilment of these resolutions make me worthy to be called his son—to be your's my Emily.

*E.* And yet he would not wait for his Emilia.

*C.* He thought thee busied in the bridal preparations and heard——

*A.* What, I have heard from him again with the profoundest amazement; so simply drest my Emilia—I shall have a good wife of you, a wife too who is not proud of her goodness.

*C.* But my child do one thing, and do not leave the other undone—it is now high time, now Emilia make—

*A.* What, honoured Madam,

*C.* You would not lead her thus, my Lord, thus as she now is to the altar?

*A.* True

*A.* True, but this is the first moment I have seen it, for who can behold thee, Emilia, and think of thy dress? and why not so as she is?

*E.* No, my much loved Count, not thus, not quite thus, and yet not much finer neither—a little minute, and I am ready—but expect none, none of the jewels of your last magnificent present, none of the ornaments you sent with it. — I could be angry, by the bye, with this present had it not come from you; for I have dreamed of it three times.

*C.* How! I knew nothing of this.

*E.* I dreamed that I wore it, and that on a sudden every diamond in it changed into a pearl; but pearls, they say, mother, forebode tears.

*C.* Childish, the interpretation is sillier than the dream, didst not thou use to be a greater lover of pearls than diamonds.

*E.* True, mother, true, but

*A.* (*Pensive and troubled*) Forebode tears—forebode tears!

*E.* How? does it make an impression on you? *on you?*

*A.* True, I should be ashamed; but when the mind has once ta'en to the sorrowful mood. —

*E.* But wherefore is it thus?—oh, do you know what I have thought of? do you recollect how I looked, and what I had on the first day we met? should you know the dress again?

*A.* Should I, think ye, know it again? I see you never otherwise in my imagination, and see you thus even when I do not see you thus.

*E.* A robe all of one colour, all of one cut, flowing and free—

*A.* Excellent!

*E.* And the hair?

*A.* In its own charming brown, in lovely ringlets, where the rich hand of nature—

*E.* Not forgetting the rose, right, right, you recollect it perfectly, I see; a minute's patience and you see me so before ye.

*A.* (*Following her pensively with his eyes*) Pearls bespeak tears—a minute's patience.

*C.* Emilia's observation was as just as it was quick, my Lord Count. You are more serious to day than you are used



used to be, though but a step from the summit of all your wishes; but are they truly the summit of all your wishes?

*A.* Is it my mother who asks the question of her son? but, it is true, I am uncommonly melancholy and sad to-day.—See ye honourable lady—but a step from the summit of my wishes, or not yet secure of my wishes, is in fact one and the same thing. Every thing I see, every thing I hear, every thing I dream since yesterday, and the day before, but confirms to me this truth. This thought treads close upon another, which I must and will—how is it that I am thus? I do not understand it.

*C.* You make me uneasy, my Lord.

*A.* Still they roll on and on—I am angry, angry with my friends, and angry with myself.

*C.* How so?

*A.* My friends insist upon it that I should mention my marriage to the prince before it is concluded. They grant it is not necessary, but respect, they say, and the custom of the world will have it so, and so they have made me promise I would do it, and I go to acquit my word.

*C.* Go to the prince!

*Enter Pirro.*

*P.* My Lady, the Marquis Marinelli has just stopped at the door and enquires for the Count.

*A.* For me.

*P.* He is here.

*Enter Marinelli.*

*M.* I beg your pardon, Lady. My Lord, I called just now at your house, and was informed I should meet with you here. I have an important message for you—Lady, once more your pardon, a few minutes and we have done.

*C.* I leave you to yourselves.

*A.* Now, Sir.

*M.* I come from his highness the Prince.

*A.* What are his commands?

*M.* I am proud to be the carrier of such high favour, and if Count Appiani would consider the bearer as amongst the most devoted of his friends.

*A.* No longer preface; your message.

*M.* I'll so——In consequence of his marriage with the daughter of the Duke of Massa, the Prince must send an

embassy to that court, and his choice, long uncertain, has fallen upon you.

*A.* On me !

*M.* And if a friend may boast of the small services, not without my aid.

*A.* Likely ; you trouble me how to thank you : I have long ceased expecting that the Prince would think of employing me.

*M.* I am sure that he has only waited a fit opportunity, and if this should not be sufficiently honourable for such a man as Appiani ; why then my friendship——

*A.* Friendship and friendship at every third word.— With whom is it then I am talking ? I could not even dream of the friendship of the Marquis Marinelli.

*M.* If I am too forward in offering what Count Appiani disdains, I acknowledge myself to blame ; but be this as it may. The Prince's favours, those favours which *do* confer honour on you, remain the same, no doubt you receive them as they are meant.

*A.* Certainly.

*M.* And will hence to thank him, so come.

*A.* Whither ?

*M.* To Dosalo, to the Prince, every thing is prepared for your journey, and you must set out to-day.

*A.* What is't you say, to-day.

*M.* Rather this hour than the next. The thing presses exceedingly.

*A.* It does ? Truth, it grieves me much that I cannot wear those honours the Prince puts upon me.

*M.* How ?

*A.* I cannot travel to-day, nor to-morrow ; no, Sir, nor on the after-morrow.

*M.* You jest.

*A.* With Marinelli !

*M.* Incomparable !—or if the jest be with the Prince more incomparable still ! You *cannot* go.

*A.* No, Sir, I *cannot*, Sir ; and I trust that when the Prince hears my excuse he will graciously accept of it.

*M.* I am curious to hear it.

*A.* O, a trifle, see you, I am to be married to-day.

*M.* Well, and what then ?

*A.* What then ? What then ? the question is unspeakably pleasant !

*M.* History



*M.* History is not without examples of brides left on their wedding days. Not, I believe, that either bride or bridegroom are best pleased with the separation. The thing may have its unpleasant side. But when a *master* commands.

*A.* A *master* commands?—a *master*? The *master* whom we ourselves have made such, is not so much a *master*.—I grant that you owe the Prince illimited obedience, but not I; I came to his court a freeman; I wished for the honour of serving him, but not to be his slave. I am the vassal of a greater *master*.

*M.* Greater or less, a *master* is a *master*.

*A.* That I should wage a war of words with thee! Enough, see you report to the Prince what you have heard, tell him it grieves me not to obey his command; but I have an engagement to-day that takes up all my time.

*M.* Belike he may not know with whom?

*A.* With Emilia Galotti.

*M.* The girl of this house?

*A.* Of this house.

*M.* Hem—Count.

*A.* What, please you?

*M.* I should conceive it not so difficult to defer the ceremony till your return.

*A.* The ceremony!

*M.* The good old folks here would not take it amiss.

*A.* The good old folks!

*M.* And no body would run away with the little Emilia.

*A.* The little Emilia!—Look ye, sir fool—you are an ape.

*M.* Ape—to me?

*A.* To whom else?

*M.* Death and destruction! we must talk together:

*A.* So ho!—the ape is mischievous.

*M.* Fire and furies! Count, I ask satisfaction.

*A.* Oh—by all means.

*M.* And would have it now, but that I would not interrupt the dainty bridegroom on his wedding day.

*A.* Kind hearted thing!—but do not go (*taking him by the arm*); for though I have not quite leisure enough to go as far as Massa to-day, I have full sufficient for a walk with thee—so come on.

*M. (Breaks away)* In a minute, Count, in a minute.

*Enter Claudia Galotti.*

*A.* Go, wretch : ha ! it has done me good, my blood is now in motion, and I feel myself different and better.

*C.* My Lord, I heard a warm dispute ; you seem warm ; what has happened ?

*A.* Nothing, Lady, nothing. The Chamberlain, Marinelli, has done me a great service ; he has saved me the trouble of going to the Prince.

*C.* Indeed !

*A.* We may set out the sooner. I go to get my people together, and shall return immediately. In the mean time Emilia will be ready.

*C.* May I be quite quiet, Lord Count ?

*A.* Quite quiet, my excellent Lady.

Poor Appiani, who is drawn all through the scene, like one of the suitors in the *Odyſſey* (Επειων Εγεβοοδε αναξοφορ) returns no more ; but is basely murdered by the Prince's assassins. The Prince pretends to rescue Emilia, who is ignorant of her loss, and carries her to his pleasure house at Dosalo. Hither had come his cast-off mistress Countess Orsina, who, on being slighted by him, and told he was busy, has the following conversation, first with Marinelli, and then with Edward Galotti, who comes to seek for his daughter.

*M.* Has your excellence heard from himself what you would not believe when I said it ?

*O. (As if out of her senses)* Have I, have I indeed heard ?

*M.* Indeed.

*O. (With emotion)* I am engaged ! I am not alone ! is that the only excuse I am worthy of ? To whom is not it made ? Every beggar, every troublesome person. For me not a single lye more ! Not a single lye more for me ! engaged—with whom ? Not alone ! Who was with him ? Come hither, dear Marinelli ! Let's have a single lye on your own score. What does a lie cost you ? Advance me one lye. What business has he ? Who is with him ? Tell me—do but tell me what comes uppermost, and I am gone.

*M. (Aside)*



*M.* (*Aside*) With this bargain I may venture to tell her part of the truth.

*O.* Come, quick Marinelli, and I am gone—he added too, another time my lovely Countess? Was it not so? I need not trouble myself to stay now, quick Marinelli, your lye and I am gone.

*M.* The Prince, charming Countess, is indeed not alone. There are persons with him whom he cannot quit a single moment; persons who have just escaped a great danger, Count Appiani.——

*O.* Is with him?—Pity, Marinelli, that I must detect the first lye—quick, another. Count Appiani, if you do not know it, has been shot by robbers. I met the horse with the body a little way out of town.——Or, perhaps, it is not so; perhaps I only dreamed it?

*M.* Pity that you did not only dream it; but the rest of the party who were with the Earl took refuge here after the murder; the bride and bride's mother, with whom he was going to celebrate his marriage at Sabionetta.

*O.* They two? What they are with the Prince? The bride? and the bride's mother? Tell me, is the bride handsome?

*M.* The Prince takes an uncommon interest in her misfortune.

*O.* I should hope he did if she were ever so ugly, for her misfortunes are indeed *uncommon*.—Poor sweet girl; he who was to have been thy lasting comfort, must now be the cause of thy lasting woe. But who is the bride? Am I acquainted with her? For I have been so long out of town that I know nothing of any thing?

*M.* It is Emilia Galotti.

*O.* Who?—Emilia Galotti? Emilia Galotti? Marinelli, have a care of my taking this lie for a truth.

*M.* How so?

*O.* Emilia Galotti?

*M.* It is hardly possible you should be acquainted with her.

*O.* Perhaps, perhaps an acquaintance of a day old—and art really in earnest, Marinelli? Emilia Galotti—Emilia Galotti is really and in truth the bride whom the Prince is comforting?

*M.* Ah, I begin to fear that I may have said too much.

*O.* And Appiani was the bridegroom of this bride,  
Appiani,

Appiani, who was just shot, whose body I met—ah, is it so?

*M.* Precisely.

*O.* Oh, brave, brave, brave! (*clapping her hands.*)

*M.* How so?

*O.* I could kiss the fiend that corrupted him.

*M.* Whom corrupted? Corrupted to what?

*O.* Yes, yes I could kiss him, and it were thy very self, Marinelli, that wert this fiend.

*M.* Countess!

*O.* Come hither, nearer, I say, there now, look me full in the face.

*M.* So.

*O.* Cannot you tell what I think now?

*M.* How should I?

*O.* Now, hast thou no suspicion of it?

*M.* How?

*O.* Wilt swear?—nay, do not swear. Thou wilt have another sin to answer for; or come, do swear, a sin more or less for one already so deeply damned; and hast no suspicion of what I think?

*M.* You make me tremble, Countess.

*O.* —Indeed? but still thy good heart suspects nothing.

*M.* O, why, wherefore?

*O.* Well,—then I will trust thee with a secret, a secret that shall make every hair on thy head stand an end;—but come hither, we are too near the door, and somebody or other may over-hear us; come hither, and hark thee (*laying her finger on his mouth*)—not a word on thy life, not a word of it (*she brings her mouth to his ear as if she intended to whisper what she roars out as loud as she can*)—The Prince is a murderer!

*M.* Countess, Countess, are you in your senses?

*O.* In my senses? Oh, oh, oh, (*bursting out a laughing*) it seldom happens that I am so well satisfied with my understanding as I am at present. Most assuredly, Lord Viscount Marinelli; but it must remain with us; (*softly*) the Prince is a murderer; Count Appiani's murderer. They were not thieves that did the deed; accomplices of thieves did it—the Prince did it.

*M.* How could so absurd a thought enter your lips? How could it enter your mind?

*O.* How?



O. How?—oh, in the most natural way in the world, with this Emilia, who is here with him now; her, whose bridegroom has just been sent on such a topsy-turvy errand out of the world; with this Emilia Galotti did the prince hold a long conversation this morning in the Dominican church. That I know—that did my spies see. They heard too what the conversation was about. Now, worthy Viscount, am I in my senses?

M. Countess, there may be danger lurking——

O. To me if I say more?—so much the better, so much the better. To-morrow I will proclaim it at the Market-cross, and he who contradicts me, mark me; he who shall contradict me, that man shall be known for the murderer's companion. Fare ye well. (*as she is going out she meets Edward Galotti at the door, who enters hastily.*)

E. G. Forgive me Lady.

O. I have nothing to forgive here, for I have nothing to take amiss—turn to this Lord (*pointing to Marinelli*)

M. (*Apart*) Confusion—the old Man!

A short scene follows, in which Marinelli tells the old man she is mad, and leaves them together; the author does not very well explain wherefore.

O. (*After a silence, during which she looks upon the Count with pity, as he does on her with curiosity*) What was it he said to you, unhappy man?

E. G. Unhappy!

O. It could not be a truth, at least not one of those truths which expect thee.

Ed. Which expect me?—do I then not know sufficient? Madam,—but is it to me you are speaking? is it to me?

O. You know nothing.

Ed. Nothing?

O. Good worthy father! what would I give that you had been my father too.—Forgive me, the unfortunate are apt to cling to each other; I would divide my woes and anguish with thee.

Ed. *Woes and anguish*; but I forget me; Madam, did you speak.

O. If she was thy only daughter, perhaps thy only child; but what imports it, only one or not? The child that is unhappy is always the only one.

Ed. The unhappy—Madam?—but what is it I would have

have with her? and yet, by heavens, these are not the accents of madness.

*O.* Of madness; he has told him I am mad—well, well; it is none of his worst lies, mayhap too I was mad. They who under some provocations do not lose their understandings, have no understandings to lose.

*Ed.* What shall I think?

*O.* That you should not altogether despise me; for thou too hast understanding, good old man! thou too, I see it by thy determined honourable countenance; thou too hast understanding, and thou too, it costs me much to say so, art without it.

*Ed.* Madam, Madam, I shall soon indeed be bereft if you do not speak this fatal word soon—say it, say it, or it is not true, it is not true that you are one of the unhappy objects, we are wont to pity for the loss of their senses. You are a common fool. You have not that which you never had.

*O.* So, mark me then. What is't you know, that you believe you *know enough*? That Appiani is wounded! only wounded! Appiani is *dead*!

*Ed.* Dead! dead! Ah, woman, that is beyond your contract; you offered to bring me to my senses, and you have broke my heart.

*O.* Of that hereafter.—Now on;—the bridegroom is dead, and the bride, your daughter, worse than dead.

*Ed.* Worse, worse than dead?—but perhaps only dead too, for only one thing can be worse.

*O.* No, no not only dead; no, no, no, good father, no. She lives, she lives. What do I say? she now begins to live a life of pleasure, a life of enjoyment, the loveliest, charmingest, most enchanting life——as long as it lasts.

*Ed.* The word, Madam, the only word that can bring me to my understanding again, out with it quick; do not pour your poison into a pail—the only word, quick.

*O.* Now then, to your spelling and putting together. This morning the Prince spoke with thy daughter at mass, this evening he has her at his pleasure—pleasure house.

*Ed.* The Prince spoke to my daughter at mass?

*O.* With a confidence, with a degree of feeling; they were no trifling matters of which they talked. Were it not glorious if they agreed it, if your daughter came here willingly?



willingly.—Look ye, there were no high manœuvres adopted to bring it to pass, no deceit, only a little assassination.

*Ed.* A calumny, a most execrable calumny. I know my daughter. If there was murder there was also treachery. (*looks wildly round, stamps and foams*) Now! now! Claudia!—have we not outlived pleasure?—oh the gracious Prince!—oh the special honour!

*O.* Does it work, old man, does it?

*Ed.* I seem to be in sight of the robbers (*after looking at his side and finding himself without a weapon*). It is a wonder that I came not abroad without my hands too (*feeling in all his pockets*) nothing, absolutely nothing.

*O.* I understand thee now and can assist—I have brought one with me (*giving him a dagger*); there, take it, take it quick, before any one sees us. I had something else too—poison, but poison is for us women, not for men—take it, (*giving him the dagger*) take it.

*Ed.* I thank thee, I thank, dear girl, he who calls thee fool shall have to do with me.

*O.* Stick it by your side, quick by your side. I shall want the occasion to use it; but this occasion will not be wanting to you, and you will entertain it; the best, the best, if ye be a man. I am only a woman, but came here so determined. Old man we may trust each other, for we have been both injured, basely injured by the same base betrayer: oh, if thou didst but know how cruelly, how inexpressibly, I have been injured by him, you could, you would forget your own wrongs, and think only of mine. Dost know me? I am Orsina, the betrayed, forsaken Orsina, forsaken, most probably for thy daughter; but what cares thy daughter for it?—soon shall she be also forsaken, and then another, and then another;—ha, (*as if in a trance*) what a heavenly vision? that we could all at once, all of us, the whole herd of the forsaken be changed into bacchants and furies; then to have him amongst us, to tear him, to flea him, to wade through his entrails, to find that heart which the traitor promised to every one, and gave to none. Ha! that were a joy indeed!

Some scenes in the last act will be inserted in the next Review.

## A R T. VII.

*Eichorn's Introduction to the History of the Old Testament.*  
Continued from the Review for November.

**I**N the second part of this work, P. Eichorn examines the several books of the Old Testament in their order. He adopts the opinion advanced by Le Clerc, Vitringa, and others, and carried still farther by Astruc, of the book of Genesis having been composed from more ancient fragments, and enters very deeply into the question; but as the G. Reviewer thinks with no great success. *Prophets*, what they are in general, and particularly amongst the Hebrews, where the religion of Moses must give the seers a particular turn and direction. Their judgments. In what sense they were prophecies. Differences between them arising from the genius and character of the prophets themselves, the spirit of the times, the nature of the events which they foretold. Sources from whence they drew—principally Moses, then from each other, the younger from the elder—their own spirit, which was the Spirit of God.

*Isaiab.* Not all the prophecies in his book are by him, but the whole is an anthology of older and more modern oracles of very different authors, filled with interpolated glosses. This idea was first advanced by Professor Koppe in his additions to Lowth. P. E. takes up the idea, and shews the great advantage it must be of in the vindication of the truth of the writings, and in the interpretation of them, and defends it by internal arguments, which give all the conviction that can be expected where there is no positive historical evidence to depend upon. According to this idea, the whole prophecies of c. 40 to 52. are of very late origin, about the time of the captivity. *Jeremiah.* As far as the 45th chapter, every thing has the soft elegiacal tone peculiar to this prophet; but the language, fashion, and measure of the verses against the foreign nations is entirely different. The Professor finds the reason of this in the verbal transcription of the oracles of other prophets. A double edition of the text of  
Jeremiah,



Jeremiah; an earlier Ægyptian one, which the Alexandrine translators follow, and a later one from Palestine, like that of the Masora. *Ezekiel*. The whole book is shewn to be his, even the nine last chapters, which have been taken from him upon grounds not sufficiently solid.

The lesser prophets. *Jonas*. The history of him, is only a popular story, which in the course of time has very naturally been converted into a miracle by a latter writer, or it is an instructive fable addressed to the Jews, on account of their contempt of the heathen, and stubborn refusal of amendment. *Daniel*. A collection of very different writers, the whole is not by one author, as is evident from the mixture of the Hebrew and Chaldean dialect. The first chapters are most clearly by another hand. This is evident from the manner of the narrative, the mixture of the Greek idiom, and the improbability of the narrative itself, which is evidently a corruption of the history introduced in a latter age. The collector put every thing down in the language in which he found it, disposed the order as he thought proper, and accompanied it with some introduction, as for instance c. 1 and 20 1-3.

The *Psalms*. A collection of popular psalms, composed from various collections, as were also the Proverbs and Songs of Solomon. Job was written before the time of Moses; this appears, as the author thinks, two ways; first, because there is not a vestige of the Mosaic constitution in it (which is the case with many other books of the Old Testament) and secondly, because the idea of God in it is quite different from that under which he is represented in the Jewish books, where he appears as a despot; whereas in Job he is represented as the father of a family (the contrary appears in the prologue, as well as in the many descriptions of omnipotence to be met with in the book itself.) On the Satan in the prologue of the book. This Satan has nothing to do with the late Chaldean idea of a wicked spirit.



## A R T. VIII.

*Ancient Scottish Poems never before in Print, but now published from the MS. collections of Sir Richard Maitland of Lethington, Knight, Lord Privy Seal of Scotland, and a Senator of the College of Justice, comprising pieces written from about 1420 to 1586, with large Notes and a Glossary. Prefixed are an Essay on the Origin of Scottish Poetry, A List of all the Scottish Poets, with brief Remarks. And an Appendix is added, containing, among other Articles, an Account of the Contents of the Maitland and Bannatyne MSS, 2 vol. 8vo. London. Dilly.*

THESE poems are selected from the Maitland collection, which now makes part of the Pepysian library at Magdalen College, Cambridge. The collections consist of two volumes, a folio, begun about 1555 and ending 1585, and a quarto began in 1585 and ended in 1587.

The first piece is a long allegorical poem on human life, called King Hart, written by the celebrated Gavin Douglas, Bishop of Dunkeld; it is not very entertaining, but the editor Mr. Pinkerton, tells us he cannot here afford to give us a feast, and that we must now and then take a plain dish as well as a dainty.

The two next tales are by Dunbar, a cotemporary of Chaucer, and as Mr. P. tells us, equal to any Chaucer ever produced. They are, however, indecent, and though Mr. P. vindicates the propriety of selecting them; I stick to Pope's couplet. These are the long pieces. We now come to the short ones.

The first division contains Dunbar's poems. They begin with his youthful and light pieces, and end with those written in his old age. Of these Mr. P. points out several which are, as he well observes, admirable.

We have then poems by various authors, as Quintene, Shaw, Arbuthnot, Lord Thirlstane, and James the Sixth. Of these a ballad, the Miseries of a Puir Scholar, and the Elegie from the French certainly deserve praise.

We next come to the poems by unknown writers. Mr. P. recommends the Inveccid on the giving up of the Duke of Northumberland by Regent Mortoun in 1572, which has indeed



indeed some strong, good stanzas in it, as the first invective in the world since the days of Archilochus, for supreme indignation and contempt, stern sarcasm, and torturing irony. He tells us, however, that the ancient *songs* and *ballads* in this division, are most of them valuable, and all curious. Amongst these the *Leyvis Grene*, which is a kind of counterpart of the Ephesian matron, and the *Banks of the Helicon*, containing a fine description of female charms, will delight every reader.\*

Declair ye banks of Helicon ;  
Parnassus' hills and daills ilk one,  
And fontaine Caballein.  
Gif ony of your muses all,  
Or nymphis may be peregall  
Unto my ladies schein ?  
Or if the ladyis that did lave  
Their bodyis by your brim,  
So seimlie war, or (yit) sa suave,  
So bewtiful or trim.  
Contempill, exempill,  
Tak be hir proper port ;  
Gif onye so bonye  
Amang you did resort.

No, no, Forsuith wes never none,  
That with this perfect paragon  
In beawtie might compair.  
The muses wald have gevin the grie  
To her, as to the A per se,  
And peirless perle preclair.  
Thinking with admiratioun,  
Hir persone so perfyte ;  
Nature in hir creatioun  
To forme her tuick delyte.  
Confes then, expres then,  
Your nymphes and all their race,  
For bewtie, of dewtie  
Sould yield, and give hir place.

Apelles, qu'ha did sa decoir,  
Dame Venus' face and breist befoir  
With colours exquisite ;

That

That nane might be compaired theirtill;  
 Nor yit na painter had the skill  
 The bodye to compleit;  
 War he this lyvelie goddes' grace,  
 And bewtie to behauld,  
 He wald confes his craft and face  
 Surpast a thousand fauld.  
 Nor abill in tabill,  
 With colours competent,  
 So quicklie, or likelie  
 A forme to represent.

Or had my ladye bene aliye,  
 Quwhen the thrie goddeffis did stryve,  
 And Paris was made judge;  
 Fals Helene, Menelaus maik,  
 Had ne'er caus'd king Priamus wraik;  
 In Troy nor had refudge.  
 For ather scho the pryis had wone,  
 As weill of womanheid;  
 Or els with Paris, Priam's sone,  
 Had gone in Helen's steid  
 Esteemed, and demed,  
 Of colour twyis as cleir;  
 Far suaeter, and metar  
 To have been Paris' feir.

Her angell voice in melodie  
 Does pass the hevinlie harmonie  
 And Siren's song most suet.  
 For to behauld hir countenance  
 Hir gudelie grace and governance,  
 It is a joy compleit.  
 Sa wittie, verteous and wyis;  
 And prudent bot compair.  
 Without all wickednes and vyce;  
 Maist douce and debonair.  
 In vesture, and gesture,  
 Maist seimlie, and modest.  
 With wourdis, and bourdis,  
 To solace the opprest.

I houp sa peirles pulchritud  
 Will not be voyde of mansuetud;



Nor pruellie be bent.  
 Sa, ladye, for thy courtesie  
 Have pitie on my miserie,  
 And let me not be schent !  
 Quhat prayis have ye to be sweir,  
 Or crewellie to kill  
 Your woeful woundid prisoneir,  
 All youldin in your will ?  
 All praising, but ceising  
 Maist humlie for to serve.  
 Then pruis me and luif me  
 As deidis wall deserve, &c. &c."

Whoever does not feel the beauty of the double rhimes and latter words of this most exquisite and almost unrivalled composition, may be sure he has little taste for poetry.

Prefixed is an entertaining and instructive essay on the origin of Scotch Poetry, which the author brings down to the present times. It is much to be lamented, that in this work he has thought it necessary to go so far out of the way to insult revelation, by exploded arguments, arguments too which it is evident, by his calling Ezra, Esdras, and some other palpable blunders of the same kind, he has collected only in conversation, or from the trash of Voltaire. It is probable, from his good sense and acuteness, that when he comes hereafter seriously to examine the bulk of evidence resulting from prophecy (prophecy exactly accomplished) miracles, the present state of the Jews, &c. &c. he will change his opinion, and this with many others of the rash effusions of 28, be at 48 given up. In the mean time I can only assure the reader who may be struck by Mr. P's warm manner, that he knows nothing at all of the matter, as they will find, if they have taste enough to discriminate between the compositions of Moses and Ezra, which Mr. P. thinks bear *internal* marks of being written by the same author.

The note on the Scots Peers resuming spirit enough, (and very little, Mr. P. jocosely says, is required) to order the minister's list to be burnt by the common hangman, is admirable ; but what shall we say to the following ?

Dr. Arbuthnot, in his satire against Sutherland, was one of the last who tried a mixture of Latin and English.

It

It is likely that Sutherland was a better man than himself ; for in the same volume of his miscellanies, we find his pitiful mockery of that great and good man Bishop Burnet, forming a supposed diary of the six last days of his life, in which all the calamities, which nature has entailed on the innocent, sickness, death, and an unworthy child, are brought together in diabolic derision. There is a *je-ne-sçai-quoi* of sheer frenzy and brutality in the writings of that *man*, his master Swift, and Bolingbroke, which shew that a wrong head, as well as an heart of infernal depravity, must go the composition of an high tory. How unlike the calm elegance, the wisdom, and benevolence of Locke, of Steele, of Addison ! Arbuthnot and Bolingbroke are no longer read nor printed ; nor will Swift in twenty years, save his *Gulliver*, in St. Paul's Church-Yard, with a gilt cover for children, and his *Hey my kitten, my kitten*, at Dyot-street, St. Giles's. His works are one disgrace to common sense, and human nature ; his style now inferior to that of every newspaper.

How can a man of taste speak thus of the author of the new-years day verses to Stella, to mention nothing else ? Indeed, indeed, Mr. P. this rage of unqualified assertion will give you occasion to recant much, *cum deferbuerit adolescentia*. To take vengeance on the manes of Arbuthnot, for his pitiful abuse of the indeed great Burnet, becomes your spirit and love of virtue ; but why make it a characteristic of all tories ? Why insult the immortal author of *Scriblerus*, the *Examiner*, *Cadenus* and *Vanessa*, and so many pleasant works ? Why *uno verbo ut dicam*, why not believe that it is possible that a young man's judgment opposed to that of all his elders, may be rash, precipitate, absurd ?

There is a very severe note against Dr. Johnson, in which Mr. Pinkerton allows him no taste, and very little learning. As this is a fair object of literary investigation, it is to be hoped that some of the future editors of his life will be found adequate to the fair and full criticism of his works, for by these he must live or die, when his conversations, and the retailers of his conversations are forgotten.



We hear too, that in the days of Richard Archbishop of Armagh, i. e. in 1320, there were 30,000 students at Christ Church, Oxford, and in 1357, not 6000.

Mr. P. vindicates the Scots in a good round way. The Scottish army never imagined that Charles would be put to death; but when another tyrant comes in their way, it is only to be wished they may be able to make so good a bargain.

Upon the whole, the public are greatly obliged to Mr. Pinkerton, whose own charming verses at the end it grieves me to omit—*sed deferbeat adolescentia*.

A R T. IX.

*Prodome d'un Ouvrage sur le Système des Vaisseaux Lymphatiques contenant 24 Planches, in folio. Par Paul Mascagni, Professeur d'Anatomie dans l'Université de Sienne. Elmsly, 4s.*

**A**N account of this work, which contains three plates of the lymphatics, was given in a former Review. The public are now informed, that the few remaining copies are to be sent back to Italy, if not immediately sold.

A R T. X.

*Observations on a late Publication, intituled, Thoughts on Executive Justice; to which is added, a Letter, containing Remarks on the same Work. Cadell.*

**T**HIS is a very sensible pamphlet, and seems to contain a full confutation of the wild, barbarous dream of having our penal laws rigorously executed. I am informed that Mr. d'Entant of Geneva has lately published an excellent treatise on the subject of penal laws, in two volumes 8vo.

## A R T. XI.

*A Reply to the Personal Invektives and Objections contained in two Answers, published by certain anonymous Persons, to an Essay on the Treatment and Conversion of African Slaves in the British Colonies, by James Ramsay, M. A. Vicar of Tesson. Phillips.*

**I** Believe Mr. Ramsay has full cause to rest contented with his labours in the cause of national humanity, as it does not appear to me possible that the arguments of his adversaries should have made impression upon any person qualified to judge of the dispute.

## LITERARY INTELLIGENCE.

Sir William Jones has sent us lately from India, two poems translated from the Hindoo, entitled, *The Enchanted Fruit*, and a Hymn to Sereswaty, and a second Discourse to the Society for enquiring into the History, Civil and Natural ; the Antiquities, Arts, and Sciences of Literature of Asia.

No. XXVI. of Professor Schlosser's very authentic Journal contains two pastoral letters from the bishops of Paderborn and Constance. The former diminishes very considerably the number of holydays in his dominions, and the latter allows his flock to eat meat throughout Lent till Palm Sunday, excepting only Fridays and Saturdays.

I am informed that the king of France is erecting a most magnificent Museum of Minerals in the heart of Paris, which is to be put under the care of Mr. le Sage.

Professor Pallas advertises under the patronage of the Empress of Russia, "un Glossaire Universel et Comparatif de toutes les langues." Mr. P. tells us that the empire of Russia alone can furnish people that speak one third of the languages that exist, and particularly a great number of them with which the learned are yet un-

ac-



acquainted. In the district of Caucasus alone, which contains a great number of small nations, there are two and twenty dialects of nine different languages. Siberia has a still greater number, and Kamtschatka, though very thinly peopled when the Russians first came there, contains nine dialects of three different languages. The Empress herself has made a selection of the most essential and most common words in use amongst the most barbarous people. To these are to be added the words which express the first elements of agriculture, arts and sciences, of the seasons, numerals, &c. &c. It is to be hoped, say the Gottingen Reviewers, that the compiler will be a cold grammarian or historian, incapable of being seduced by any hypothesis, though they were to be as brilliant as those of Messrs. Bailly or Court de Gebalin. In that case, though we shall certainly not recover the primitive language, which is and must be lost for us; yet will the gains be great to the history of nations, to that of man, to the metaphysics of language, and to psychology.

The following work, evidently composed by the Empress herself, was published by the Russian senate, the 24th of April, 1785.

*Of the Nobility.* Translated by command, from the Russian, by C. G. Arndt. Petersburg, 1785, 4to. 6 pages.

The introduction contains a high panegyric on the Russian nobility. The work itself is divided into four parts which contains every thing that can be said upon the subject of nobility, so fully and thoroughly discussed as to make it a thorough treatise of the kind independantly of the particular object in view.

*Part the first.* Of the personal rights of the nobility. A nobleman shall only be tried by his peers. He may dispose of any estate he has acquired himself in favour of whomsoever he thinks proper; but his hereditary estates must go as the law directs, and they shall not be forfeited for any crime whatever. Ch. 27. treats of the various ways in which a nobleman may be allowed to encrease his revenue by commerce or navigation.

*Part the second.* Of the assembly of the nobility, of the erection of a society of nobility in each government, and of the rights of the society of nobles. The intent of these societies is to attach the nobility themselves to each other; but it is particularly provided that those who have either  
not



not served at all, or are not arrived at the rank of an higher officer, shall neither sit with the nobility who has served, nor have any votes in their common affairs.

*Part the third.* Introduction for the composition and publication of a code of laws for the nobility.

*Part the fourth.* Proofs of nobility. A subject of great difficulty, owing to the particular circumstances of the country, extremely well treated.

On the twenty-first of April was published a state paper of still more importance. It relates to the citizens, who are here for the first time formed into a middle class in the state, declared capable of inheriting, and secured in their rights and liberties.

The titles of the chapters are the following. A. Constitution of the City. B. Of the inhabitants. Erection of a community in the city, and of its rights. C. Instructions for the composition and publication of the citizens law book. D. Evidence of the rank of the inhabitants. E. Of the personal privileges of the inhabitants or burghers. One article of this is worth transcribing. "The defamation of a burgher shall be punished by a fine proportioned to the whole of the tax which the person defamed pays the state yearly, and double as much if the offence is attended with blows. The defamation of a burgher's wife is to be atoned for by a double, and that of her daughter by a fine four times as large." F. G. H. I. Of corporations: This chapter contains several new things. K. Of the liberty of corporations, together with some orders for mechanics. These are mostly compiled after the model of what obtains in the German cities; but in several, exclusive of the good order aimed at, care has been taken to raise a sentiment of honour. L. to P. Of strangers. Of the liberties of the burghers. Of the income of the state. Of councellers of state, &c. &c. Several of the rules and laws laid down here are as similar as possible to those laid down for the nobility, a thing, say the Gottingen Reviewers, which does the Czarina the greatest credit, as it is impossible sufficiently to admire the simplicity and uniformity of a plan which extends itself to so many different ranks of people. There are already two hundred and sixteen cities in the empire governed after this model.



---

A  
N E W R E V I E W,

For FEBRUARY, 1786.

---

A R T. I.

*Professor Meiners's Plan of a History of all Religions.*

C H A P. I.

*On the Origin of the different Religions; on their original differences, and on their striking similarities; on their utility and mischiefs; their purification and degeneracy; on their tolerance or intolerance; the converting or persecuting spirit connected with them; finally on their spread and migrations.*

THE scholars of antiquity considered the belief in a superior being as a thing so natural, and either so innate in man, or so easily deducible from what he knew, as not to think it possible that there should exist a people without religion. More modern authors, on the contrary, either endeavour to represent all those who are not Jews or Christians as atheists; or attribute the belief in superior beings, even in the true God, to such people as have not only never heard of superior beings, but even openly and publickly deny the existence of them. These assertors of the universality of belief in the gods, either support themselves by the testimony of history, or endeavour to decide a question which only history can decide satisfactorily, by arguments of a very doubtful contexture. They perceive not how

VOL. IX. K very

very low it is possible for man to fall, nor attend to the testimony of those savage people who are neither acquainted with God, nor with a single principle of religion<sup>a</sup>. Such nations, however, of total unbelievers, are as seldom and still seldomer met with than enlightened atheists. The far greater part of mankind honoured and feared bad as well as good spirits, or such beings, who as they could help and profit, so could they also do harm. Some, like the sophist Prodicus,<sup>b</sup> and the stoics,<sup>c</sup> made joy and gratitude the causes of religion; others, like Critias and Ephemerus,<sup>d</sup> attributed it to the cunning of legislators; others to meditation and wonder on the beauty and magnificence of nature,<sup>e</sup> or the forebodings, and expectation of futurity congenial to man<sup>f</sup>, or their natural propensity to idealize,<sup>g</sup> or (which was the thing most generally asserted) to the fear excited by the casualties and terrific appearances of nature.<sup>h</sup> It was not, however, fear and horror alone; but joy, thankfulness, and astonishment that led men to the belief in and prayer to the gods. The other causes assigned (to which flattery may be added) may have encreased the number of the gods or have purified and fortified the belief in them, but could not originally have excited it.

<sup>a</sup> Beger's Description of California p. 170. 171. Dampier II. 131. VII. 187. Roberts I. 381. 485. History of America.

<sup>b</sup> ap. Sext. Emp. IX. 18. Cic. i. 42. de Nat. Deor.

<sup>c</sup> ap. Cic. l. c. i. 15. 42. ii. 5.

<sup>d</sup> ap. Sext. ix. 17. 54. f. et Cic. l. c. i. 42.

<sup>e</sup> Aristot. ap. Sext. ix. 22. Cicer. ii. 37. Epicur. ap. Lucret. v. 1182. Stoici ap. Sext. ix. 26. 28.

<sup>f</sup> Democritus ap. Sext. ix. 19. Aristot. ib. 20. 21. Epicur. ap. Lucr. v. 1168. Stoici ap. Cic. ii. 2. 5.

<sup>g</sup> Sext. 45. f.

<sup>h</sup> Democr. ap. Sext. ix. 24. Cleanth. ap. Cic. ii. 5. Boulanger Antiq. dévoil. i. 323. 367. ii. p. 133. Hume in History of Religion. Home History of Man ii. 352. 409. 12. and many other writers.

## C H A P II.

All the false divinities which have been addressed by men may be reduced to three classes. The first are the fetiches or sensible appearances of nature, which strongly affected man; those which actually did him harm or good, or from which at least he expected harm or good.

All



All the divinities of beasts, the Lingam and Phalli, several nameless and unknown gods, and likewise the allegorical divinities belonged also to the first class. The second class comprehends the spirits of ancestors, men who have been made gods, and divinities like men. In the third we have the sun, moon, stars, and heavens. All these races of higher spirits were looked upon as possessed of good or evil, or mixed natures, and were worshipped by graven images. There were also protecting deities of particular persons and families. In later times they came to have national divinities. These arose either from some striking qualities, which made an impression upon the whole nation, like the great snake of Whida,<sup>a</sup> or from the sense of obligation for benefits received,<sup>b</sup> or from these divinities being believed to be the inventors of certain arts and occupations which engaged the whole race,<sup>c</sup> or from their being introduced by heroes and benevolent conquerors.

<sup>a</sup> des Marchais ii. 133. 135.

<sup>b</sup> ib.

<sup>c</sup> as the gods of the Ostiaks. Isbrand p. 414. 419. 20. and Gmelin ii. 251.

---

C H A P. III.

As long as nations remain in their infant state, they may honour a single national god, but cannot arrive at the knowledge of the only true God. There is a degree of illumination, and a quantity of knowledge required for this last, of which savages and barbarians are as little capable as children. This impossibility of knowing the true God, without having a certain degree of knowledge, appears not only from the history of the Greeks and other ancient nations, but may be proved by what we feel in ourselves when we are children.<sup>a</sup> All the examples which can be brought in contradiction to this opinion, are either suspicious, or may be accounted for differently from the usual mode of accounting for them.<sup>b</sup> Barbarous and savage nations are not only incapable of finding out the true God of themselves; but they cannot even comprehend or conceive the unity of the Godhead. The purest religion, of course, naturally degenerates into superstition amongst barbarians. This is evident not only from the history of the Christians of the fourth and fifth

centuries; but from that of the unenlightened Christians and Mahometans of our own days. The Spanish and Portuguese of South America;<sup>c</sup> the Indians converted by them;<sup>d</sup> the Johannis Christians and Æthiopians;<sup>e</sup> the Drusi;<sup>f</sup> the Fins;<sup>g</sup> the Ingrians;<sup>h</sup> the Moguls;<sup>i</sup> the Mingrelians;<sup>k</sup> the common Russians;<sup>l</sup> the Mahometan Turalintzes,<sup>m</sup> Baschis and Kirgis; can be as little looked upon as worshippers of the true God, as the Israelites who worshipped the golden calf, or the other idols of their neighbours. The example of the Greeks and Romans themselves, shews how difficult it is to teach even enlightened nations who have been some time in a state of superstition the worship of the true God. Though the wisest amongst them worshipped and prayed to him for many years, the bulk of the people were still plunged in ignorance and superstition. Dow speaks of a whole nation of pure Theists, who ought to be better known than they are.<sup>n</sup>

<sup>a</sup> See the wonderful confession of the, in many respects, great and original Duval, in ses oeuvres, tom. i. p. 56, 57, 58.

<sup>b</sup> This accounts for the eulogia, and magnificent names which various superstitious nations gave to their divinities, and some testimonies from Mallet, p. 98. Introd, as l'hist. de Dannem, and Crantz in his description of Greenland.

<sup>c</sup> See amongst others. Frezier p. 248. 357. 419. Gage. i. 63. 70. 169. ii. 170. iii. 27. iii. 151. Barbinais i. 142. iii. 123. Coreal i. 168.

<sup>d</sup> Coreal i. 79. 132. and others.

<sup>e</sup> Tavernier i. 98. Chardin 3. 430. For the Æthiopians, Lobe 98. Here come in likewise the converted Indians, Niebuhr 2. 19.

<sup>f</sup> Niebuhr ii. 436. l. c. Arvieux i. 357.

<sup>g</sup> Georgi's description of the people of Russia.

<sup>h</sup> Ibid. p. 27.

<sup>i</sup> Ibid. p. 69.

<sup>k</sup> Lambert's p. 116. and 226.

<sup>l</sup> Georgi l. c. p. 291.

<sup>m</sup> Ibid. p. 500. ib. p. 114. 184. 223.

<sup>n</sup> Hist. of Hindostan, vol. ii.

#### C H A P IV.

Great as the differences of the several religions of the savage and barbarous people seem to have been, and different as their prayers were from each other, it is astonishing how they all agreed in their conceptions of the Gods, and of the methods to conciliate them. All at-

tributed



tributed to their gods, human wants, inclinations, and even vices. All conceived that they could win their favour as they did that of wicked or corrupted men. Many spoke not only of the births and transmigrations of their gods; but of their sorrows, infirmities, and mutilations, of their hereditary enmities, victories, terrors, nay, even of their martyrdoms. All, or most, of these unworthy conceptions are still so natural to untutored men, that they are to be met with, not only in the Mahometan, but likewise in the Christian religion. Many nations when converted, changed the names and number of their gods; instead of praying to many, they prayed to one only, but their conceptions of the divine nature remained as much the same, as their hearts and lives did, which were not materially altered by their professions so that we may still say with Plato, that it is difficult to become acquainted with the true God, and still more difficult to make men acquainted with him.<sup>a</sup>

<sup>a</sup> The demonstration of the assertion of this paragraph will appear as we go on. I shall only here insert the testimonies from which it appears, that many nations believed in the infirmities, mutilations, &c. of their divinities. So thought not only the old Ægyptians, Chaldæans, Phœnicians, and the inhabitants of the remote parts of Asia, not only the Greeks and the Romans, but the Hindoos, *Taver.* 2. 76. The Siamese, *Loubere* 2. 146. The Peguans, *Ovingt.* 2. 303. *Hamilton* 2. 58. The Tinguinefe, *Mariny.* 210. The inhabitants of Laos, *Rhodes* 386. The Chinese and Japanese i. 114. *Kæmpfer.* The Drusi, *Arvieux.* The Chamtschadales, *Steller* 253. The Negroes, *Romer* 43. The ancient Danes, *Barthol.* p. 70, 71. *Mallet.* 71. The Phrygians and Paphlagonians, *Plut.* vii. 490 *ed Reiskii.*

#### C H A P. V.

If the religions of *wild* and *savage* nations were in some points friendly and benevolent to mankind, they were only so from the improvements made in them by great men upon particular occasions.<sup>a</sup> In every other respect they *were*, and *continue to be*, without exception, sources of superstition, corruption, and immorality. Even the so much celebrated prohibition of certain meats and drinks; the command to early marriage; the precepts recommending agriculture; the injunction to cleanliness, and to pity for the poor; are *either* far from as useful as they

they appear to be, *or* far more prejudicial than useful, *or* do not compensate for a thousandth part of the mischiefs which is done by these religions to the world.

<sup>a</sup> Of this kind were the *collegium et jus augurum et pontificum*, together with the Sibylline books at Rome.

#### C H A P. VI.

Though most assuredly all the false religions were of more prejudice than utility to mankind, yet does it not follow that they were all distinguished by a spirit of intolerance and persecution. The assertions made by Hume, and the other enemies to christianity, that all believers in a plurality of deities, are indulgent and mild, is not supported by truth. It is true, that in general they were indifferent in religious matters,<sup>a</sup> or that they had as much confidence in the gods of other nations as in their own,<sup>b</sup> or that they adopted these instead of the gods of their fathers;<sup>c</sup> but there are also many instances of their intolerance and persecution. The principal causes of these were the natural enmities between the several Gods, which was the case in Ægypt,<sup>d</sup> and is the case now in Hindostan; or opinions of pollutions and profanations;<sup>e</sup> or finally, the apprehension lest foreign divinities and religions might prove prejudicial to the religion of the state.<sup>f</sup> Intolerance diminishes in proportion to the degree of the illumination of a people; but in barbarians is greatest against those whose opinions and customs most resemble their own<sup>h</sup>

<sup>a</sup> The North American savages. *Charlevoix*, p. 263. *Hennepin in Voyage au Nord*, v. 333. *Ulloa*, ii. 161. The Siamois *Loubere*, 424.

<sup>b</sup> See the following chapter on the Fetiches. Amongst others, *Georgi*, p. 280. of the Tungusians.

<sup>c</sup> The thing is notorious of the Greeks and Romans: and a remarkable instance of the Hindoos is mentioned by *Chardin*, iii. 455.

<sup>d</sup> *Sat.* 45. *Sonnerat*, lii. 167. for the same see farther host of the Breberns in Africa, and *Marchais* ii. 15. Of the inhabitants of Fida or Whida.

<sup>e</sup> On this principle it is they persecuted the Christians, not only in China, Japan, and Thibet, *Georgi*, 525. but in ancient Persia. *S. Acta Martyrum Maruthae* p. 117, 136, 181, 219, 227. and in Rome, *Bynkershoek*, *Oper.* i. 412. *Rochr.* p. 190. The Romans and Greeks frequently banished dangerous and secret religions, together



gether with the professors of them, from their countries. *Cicero de Leg.* 2. 8, 15. *Livius*, l. iv. c. 30. l. xxix. c. 8, 16, 18. l. xl. c. 29. *Tacitus*, xi. 15. xii. 52. xiv. 44. *Val. Max.* l. c. 3. *Suetonius in Tiber.* c. xvi. 36. 39. Probably for the same reasons the old Scythians. *Herodot.* iv. 78, 79, 80. and Caucasians i. 172. declared war against strange gods and their worshippers.

<sup>h</sup> For the hate of the Turks to the Persians, see *Ricaut*, 219. For the hate of the Mahometans to the Christians, the same, 150, 174. *Tavernier*, ii. 208. *Hofst*, 135.

---

## C H A P. VII.

All religions are either original, or corruptions from others, or of the mixed kind. The first are not all equally simple, but they all became mixed together, the more nations formed themselves, and the greater advances they made in arts, knowledge, and other circumstances of national prosperity. Both the corrupted and original religions extended themselves much quicker than arts, knowledge, or morals. The religions of people believing in one God were propagated through the zeal of eloquent or powerful apostles; those of Polytheists by neighbourhood, migrations, and victory. The first great mixtures and spreads of religion happened through the conquests of the Greeks and Romans.<sup>a</sup> But the priests and fakirs of Hindostan carried their gods much farther over the whole south and north of Asia, than the generals of these nations did theirs. The Mahometan and Christian religions have been those which have spread the widest; idolatry and heathenism still obtain, through all the north and south of Asia, in the unexplored or little known parts of Africa and America, and in the islands of the South Seas.

<sup>a</sup> See *Plutarch* vii. 299, 300. *Arrian*, vii. 4, 6. *Philipp a Torre Monumenta vet. Antii*, p. 139. *Apul.* viii. 141. *Moebesen's History of Sciencia*, p. 32, 33.

---

## C H A P. VIII.

Of all the moral and physical causes which affect man, none work so powerfully on him, and depress or raise him so much as religion. The greater, however, the force of its quick workings, the more inconceivable its effects, the shorter, for the most part, is its influence, especially when it opposes the nature of man and his rights, or when it is repugnant to the climate or form of government.

government. But besides these causes, barbarism will corrupt the purest, and cultivation will improve the most savage and barbarous of religions. The religions the most like each other, are those of wild and corrupted men, and of enlightened nations. The most unlike are those of half cultivated people, who differ much from each other in climate, government, and the way of life ; for instance, those of the southern Asiatics, and of the ancient Celtes.

---

### C H A P. IX.

The loss and revival of religions have arisen from the same causes as have ruined or restored the arts, sciences, and existence of whole nations. The loss of morals and despotism, which always sooner or later follows it, shook the foundations of religion among all people.<sup>a</sup> The first fruits of both were infidelity<sup>b</sup>, commonly opposed, at first by the best and wisest men.<sup>c</sup> Together with infidelity and superstition, nearly connected with it, came all the evils of superstition, which soon destroyed infidelity, and ruled for many ages over the minds and persons of mankind.<sup>d</sup> Then reviving freedom, learning, and better manners, raised up benevolent religions, or purified such as were in themselves hurtful or destructive. In no place, however, not even amongst the most enlightened people, has the religion of the common people ever been the same as that of the wise and enlightened ; nor can we ever hope for such a degree of improvement, even of a single nation, as will allow the lower class to hold the same opinions of God and godly things, as those of the higher orders, the more carefully educated, and the more accustomed to think and reflect.

<sup>a</sup> This is confirmed, not only by the history of the Christians, but also by that of the Greek and Roman religions.

<sup>b</sup> Livy complains of this in several parts of his history, *xc. 20. xxxii. c. 15.* See farther. *Cicer. Philipp. ii. 32. 33. v. 4. de Divinat. i. 15, 16, 47. ii. 34, 72. De Nat. Deor. i. 22, 36. ii. 4. iii. 2. ad Attic. iv. 18.*

<sup>c</sup> Socrates, Plato, and the stoics did this amongst the Greeks and Romans.

<sup>d</sup> Upon this subject read my history of the new platonic philosophy on *Lucian, ii. 18, 56, 325, 360-61, 533-34.* Also *Montesquieu de la grandeur des Romains.* Whoever has opportunity, let him visit the



the capital of our part of the world, where, as heretofore in Rome, the deepest infidelity and most abject superstition dwell together, though the latter begins to get much the better of the former.

<sup>c</sup> For the sacredness of an oath under the Romans, in the time of their freedom. See their history *passim*. The history of philosophy amongst the Greeks and Romans, and the works of their most learned men, teach as incontestibly as the history of the Christian religion, that elevation of mind and manners have the happiest consequences in the preservation and propagation of religion.

## C H A P. II.

### S E C T. I.

*Of Feticism, or the service of the Fetiches.*—All nations formerly prayed, or still do pray, to Fetiches. Most of them worshipped the sensible appearances themselves on account of some hidden divine powers which they imagined they found in them; others conceived them to be the vehicles or habitations of Gods. This last was the case with the savage Americans,<sup>a</sup> the Chinese,<sup>b</sup> the Greenlanders,<sup>c</sup> the Buratians,<sup>d</sup> and the Mongols universally.<sup>e</sup>

<sup>a</sup> *Hennepin in Voyages au Nord*, V. 275. *Coreal.* i. 270. *Lett. Edif.* vi. p. 170. *et seq.* N. Edit.

<sup>b</sup> *Vissdelou Notice de l'y King*, p. 428. 29 *Loubere*, i. 397. *Le Comte*, i. 15. *Barbinais*, xi. 181.

<sup>c</sup> *Krantz*, p. 266.

<sup>d</sup> *Hogstrom*, p. 197, 198. *Georgi*, p. 14.

<sup>e</sup> *Georgis Travels*, p. 318.

<sup>f</sup> *Isbrand*, p. iii. So also the Japanese, ii. p. 1. *Kaempfer*, and the *Kamtschatdales*. *Steller*, p. 47.

### S E C T. II.

All Fetiches were either parts of the works of nature, or the works of mens' hands. Amongst the first we are to reckon the elements which were worshipped by many nations.<sup>a</sup> The air and wind was and still is worshipped by the Persians,<sup>b</sup> the ancient Celtæ,<sup>c</sup> the Greeks, the Romans,<sup>e</sup> and Tschheremisses;<sup>f</sup> fire by these and several other nations;<sup>g</sup> the earth by the Persians and ancient Celtæ,<sup>h</sup> the Laplanders and Buratians;<sup>i</sup> mountains by

the old Germans<sup>k</sup> and Arabs;<sup>l</sup> the inhabitants of Caucasus,<sup>m</sup> and of the Philippines;<sup>n</sup> the Chinese,<sup>o</sup> the Monguls,<sup>p</sup> the Negroes,<sup>q</sup> the Peruvians,<sup>r</sup> and the Buratians;<sup>s</sup> the sea or water by the old Ægyptians<sup>t</sup> and Persians;<sup>u</sup> the Greeks and Romans,<sup>v</sup> the Negroes,<sup>w</sup> and inhabitants of Sumatra and the Philippines;<sup>x</sup> rivers and wells by the old Persians, the Parthians, and Germans,<sup>xx</sup> the present Hindoos,<sup>z</sup> and dependents on the great Lama,<sup>aa</sup> the Negroes, and dwellers about the fountains of the Nile,<sup>bb</sup> the Peruvians,<sup>cc</sup> Buratians,<sup>dd</sup> and Kamtschadales;<sup>ee</sup> trees and plants, by the old Germans and Slavians,<sup>ff</sup> the Barbarians from Mount Caucasus,<sup>gg</sup> the Negroes,<sup>hh</sup> the Americans,<sup>ii</sup> the Tschirimiffans,<sup>kk</sup> and the Sakatans,<sup>ll</sup> and finally the inhabitants of Amboina, Sumatra and the Philippines.<sup>mm</sup>

<sup>\*</sup> On the Celtes. Pellout. ii. 142. The Chinese Vissdelou T. 429.

<sup>b</sup> Pellout. l. c. Lucian ii. 546. Selden. de Diis Syris p. 60.

<sup>c</sup> Pellout. ii. 210. u. f.

<sup>d</sup> Plutarch. vii. 178, 189. Pausan. ii. 12. c.

<sup>e</sup> Cicer. iii. 20 de Nat. deor.

<sup>f</sup> Rytshchow T. 86.

<sup>z</sup> An article as this will follow.

<sup>h</sup> Pellout. ii. 142. Tacit. c. 40. German.

<sup>i</sup> Georgi's Travels T. 318.

<sup>k</sup> Agath. i. p. 18.

<sup>l</sup> Selden. l. c. p. 293.

<sup>m</sup> Reinegg in Pall. Contribution. iii. 338.

<sup>n</sup> Marsden p. 257.

<sup>o</sup> Isbrand p. 111.

<sup>p</sup> ib.

<sup>q</sup> de Bry vi. c. 21.

<sup>r</sup> Acoſta S. 206.

<sup>s</sup> Georgi's Travels. S. 318.

<sup>t</sup> Lucian. ii. 690. They feared or shunned the sea. Plutarch vii. S. 435.

<sup>u</sup> Pellout. ll. cc.

<sup>v</sup> De Natur. Deor. Cic. iii. 20.

<sup>w</sup> Snellgr. S. 69.

<sup>x</sup> Marſd. S. 256, 258.

<sup>xx</sup> Agath. l. c. Justin. Lib: 41. c. 3.

<sup>z</sup> Roger. ii. 19.

<sup>aa</sup> Transactions, Vol. 64. p. 478.

<sup>bb</sup> Cavazzi l. 363. Lobo p. 134.

<sup>cc</sup> Acoſta p. 206.

<sup>dd</sup> Georgi's Travels p. 318.



- <sup>cc</sup> Steller, p. 21.  
<sup>ff</sup> Agath. l. c. Helmoldi. p. 52, 83. Pellout ii. 303.  
<sup>ss</sup> Reinegg, l. c. p. 335.  
<sup>hh</sup> Labat. v. 127. de Bry vi. 21. c. des March. i. 297. Atkins,  
p. 119.  
<sup>ii</sup> Charlevoix Journ. p. 348.  
<sup>kk</sup> Rytfschkow p. 86.  
<sup>ll</sup> Gmelin ii. p. 498.  
<sup>mm</sup> Valentyn III. 3. Marsden p. 255, 257, 358.

### S E C T. III.

Under this head we include stones, the divinities of the ancient Syrians <sup>a</sup> and Arabs, <sup>b</sup> the Greeks and Romans, <sup>c</sup> and their disciples the Phrygians; <sup>d</sup> the present Hindoos, <sup>e</sup> the Tunquinese, <sup>f</sup> the Amboinese, <sup>g</sup> the Laplanders, <sup>h</sup> the Gods of the old Thespians, <sup>i</sup> and the heathen Tschuwaracks and Wotiack; <sup>k</sup> flocks and herds, the gods of the Negroes, <sup>l</sup> the Parians in Hindostan, <sup>m</sup> the Daurians, <sup>n</sup> the Ostiacks, <sup>o</sup> and Kamtschadales; <sup>p</sup> dead, or dying animals, the gods of the Burats, <sup>q</sup> Circassians, <sup>r</sup> Tunquinese, <sup>f</sup> the North American savages, <sup>t</sup> the Ostiacks, Laplanders, Finns, Kamtschadales, and the other natives of the north and north-east parts of Asia; <sup>u</sup> the heads, carcases, claws, hides, and feathers of beasts, the gods of the Monguls, <sup>uu</sup> many Tartars, <sup>v</sup> the Amboinese, <sup>w</sup> Ceylanese, <sup>x</sup> Ostiaks, <sup>xx</sup> Burats, <sup>z</sup> Greenlanders, <sup>aa</sup> North American savages, <sup>bb</sup> the Natches, <sup>cc</sup> and Caraihs. <sup>dd</sup> Under this article we may also reckon the pots so formidable to the negroes, filled with feathers, teeth, earth, oil, and potsherds, together with the pills made of the excrements or ashes of the gods, and the handkerchiefs breathed upon by them.

- <sup>a</sup> Sur le Culte des Dieux Fetiches p. 51. 135. u. f.  
<sup>b</sup> Selden p. 251. Pausan. iv. c. 33. vi. 22. vii. 22 et 49.  
<sup>c</sup> Tac. Hist. ii. 3. Guasco S. 49-55. sur le Culte de Dieux Fetiches S. 138. u. f.  
<sup>d</sup> Arnob. vi. ii. vii. 49.  
<sup>e</sup> Georg. Alph. Thibet. p. 284. Hamilton p. 383-85. p. Roger.  
<sup>f</sup> Tavernier II. 89.  
<sup>g</sup> Tavernier iii. p. 89.  
<sup>h</sup> Valentyn iii. 2.  
<sup>i</sup> Regnard S. 321. des xvi. vol. of German Collection of Travels  
L 2 Arnob.

- <sup>i</sup> Arnob. vi. 11.  
<sup>k</sup> Pallas Travels i. 89. Rytschkow S. 161.  
<sup>l</sup> See the writers on the Negroes mentioned above.  
<sup>m</sup> Hamilton S. 311.  
<sup>n</sup> Isbrand p. 103. and the Mingrelians 265. Bruce.  
<sup>o</sup> ib. p. 410.  
<sup>p</sup> Steller p. 265.  
<sup>q</sup> Isbrand p. 64.  
<sup>r</sup> Voy. au Nord x. p. 447.  
<sup>s</sup> Rhodes S. 112, 113.  
<sup>t</sup> Charlevoix S. 117, 300. Hennep. p. 331.  
<sup>u</sup> Isbrand p. 41. Steller S. 276. Georgi Russ. Bdlsersch. S. 14. 21.  
<sup>uu</sup> Isbrand p. 13.  
<sup>v</sup> Lange p. 389. Gmelin i. p. 274.  
<sup>w</sup> Valentyn iii p. 4.  
<sup>x</sup> Pyrard ii. 89.  
<sup>xx</sup> Isbr. Stell. and Georg. III. cce.  
<sup>z</sup> Gmelin ii. 182, 83.  
<sup>aa</sup> Cranz 275.  
<sup>bb</sup> Hennep. 227, 32, 331.  
<sup>cc</sup> Plut. p. 3.  
<sup>dd</sup> Du Tertre ii. 369, 70.  
<sup>ee</sup> Proyant i. 167. Bosmann p. 180.  
<sup>ff</sup> Georg. Alph. Thib. p. 247. Pall. Beytrage i. 212. 217.

## S E C T. IV.

But man did not only worship natural, but likewise the artificial fetiches, nor can there any thing so wild be conceived, but what they first made it with their own hands, and then worshipped it as a god.<sup>a</sup> The first fetiches were probably piles or pieces of wood, one end of which they cut into the shape of a human head<sup>b</sup>

The commonest were, and still are, statues of men and beasts:<sup>c</sup> some are made of dry or burnt earth;<sup>d</sup> others again of wood,<sup>e</sup> stone,<sup>f</sup> or bone,<sup>g</sup> and finally some of metal.<sup>i</sup>

<sup>a</sup> See amongst other things, the description of the Fetiches of a king of Jaqueen in Romer, p. 169. or what Pallas says of the Fetiches of the Catschintskinchen Tartars in his Travels. vol. ii. 683.

<sup>b</sup> Of this sort are those of the Ostiaks, Isb. 410. Samoeides, iii. Voyage au Nord p. 100. certain Tartars, v. 384. The Burats, p. The



The Ceylanese, Knox p. 72. The New Zealanders, Marion, p. 87. The Negroes, Oldend. i. 323. This also makes us think of Jupiter's sceptre in Paus, ix. 40.

<sup>c</sup> Amongst the Burats, p. 314, 15 Georgi's Travels, and Calmucks, Muller, i. p. 150.

<sup>d</sup> Des Marchais, ii. 153.

<sup>e</sup> Georgi, p. 385. Gmelin, 2. 137. Du Terre, ii. 369, 70.

<sup>f</sup> Selden, p. 356. Isbrand, p. 29. 38. 176. 410. Pallas ii. 161. Projart, i. 167. Acugna, i. 218. Georgi, 374, 384, His travels, 278, 313. Hogstrom, p. 199.

<sup>g</sup> Georgi's Northern Nations, p. 4. 384. Hogstrom, 201. Marsden, 255.

<sup>h</sup> Recueil des Voy. des Holl. pour l'Etab. de la Comp. des Ind. Orient. iii. 50. Georgi. 386. Muller iii. 221. Livius 50. 23 c. 24.

<sup>i</sup> Isbrand p. 414. Bosmann p. 99. Barthol p. 466. Suet. in Nerone c. 56. Plut. iii. 143. Plin lib. 33. c. 2. Pall. i. 340. 313 of Georgi's Travels. The Kamtschadales, Steller, p. 215. Travels Georgi Alp. Thib. p. 247. To this part are likewise to be referred the weapons of many nations. Lucian ii. 548. Bartholin 74, 77. Marsden p. 278.

## S E C T. V.

Men worshiped fetiches as they did other divinities, either out of gratitude,<sup>a</sup> or to obtain benefits from them,<sup>b</sup> or to know future events,<sup>c</sup> or to obtain assistance and revenge of enemies,<sup>d</sup> or to conciliate their favour.<sup>e</sup> Not only each village and community, but every person had their own fetiches, the number of which answered to the rank and dignity of the persons.<sup>g</sup>

All the works of art, without exception, pass for fetiches, amongst untutored nations.<sup>k</sup>

<sup>a</sup> Isbrand, p. 192. 419. 20.

<sup>b</sup> Isbrand, ii. ll. cc. Romer, p. 64. Dapper. p. 339.

<sup>c</sup> Bosman, p. 98. Projart i. 167. Dutertre l.

<sup>d</sup> Projart, lc. Bosmann, l. c. a. 179. Desmarchais. ii. 153. Georgi People of Russia, 278, 313.

<sup>e</sup> Gumilla. i. 216. Dapper, l. c.

<sup>f</sup> De Bry, vi. 21. Charlev. Journ. p. 285, 344. Des Marchais i. 100. ii. 133. Loyer, 246, 47. Atkins, p. 102. Dapper, p. 336. Loubere i. 411. Lucian ii. 690. of the Ægyptians.

<sup>g</sup> De Bry et Dapper, ll. cc.

<sup>h</sup> Charlevoix, p. 344. History of the Buccaniers, i. p. 106. Valentyn, iv. p. 251. Bosmann. p. 444. Desmarchais, i. 296.

<sup>i</sup> Bosmann. l. c.

<sup>k</sup> Charlev. p. 387. Isbrand, 38. 410. Hennepin p. 332. Freville, i. 134. Collection of Travels, 16. p. 498. Gentil. ii. 525. Lettres Edif. ix. p. 51.

---

## S E C T. VI.

When the wishes or prayers of the worshippers of fetiches were not heard, they left, <sup>a</sup> or sold, <sup>b</sup> or burned, <sup>c</sup> or destroyed their gods, <sup>d</sup> or they threatened them, and abused them. <sup>e</sup> This ill treatment was as natural as their veneration.

<sup>a</sup> Le Comte, i. 44.

<sup>b</sup> Atkins, p. 104. Bosmann, p. 444.

<sup>c</sup> Gmelin, ii. 251.

<sup>d</sup> Isbrand, p. 410. Bosmann, l. c. Projart, p. 310. Hogstrom, p. 219. Adair, p. 101. Le Comte, ii. 127. Du Halde, ii. 38.

<sup>e</sup> Ib. et Jablonski, i. 24.

<sup>f</sup> Le Comte, ii. 127. Du Halde. l. c. Georgi Russian people, 385. Flacourt, p. 81. Knox, p. 83.

---

## C H A P. II.

Section I. *Of Beast-divinities; of holy and unholy; of clean and unclean, and accursed beasts.*—The idolatry of beasts was as common as feticism, and is one of the most important branches of it. In Africa, not only the Ægyptians but all the negroes worshipped beasts. <sup>a</sup> All the savages of America are addicted to this worship: <sup>b</sup> and in Asia all the great nations, particularly the Syrians, <sup>c</sup> and Arabs; <sup>d</sup> the Scythians and Persians, <sup>e</sup> the Hindoos, <sup>f</sup> Tibetans, <sup>g</sup> the inhabitants of Caucasus, <sup>h</sup> the Chinese, <sup>i</sup> Tunquinese, <sup>k</sup> and barbarians of Siberia, <sup>l</sup> were given to it. In Europe, the old Germans or Celts, <sup>m</sup> the Greeks too, and Romans <sup>n</sup> worshipped severally some kinds of beasts. They prayed to beasts as well on account of their hurtful qualities <sup>o</sup> as their useful ones, <sup>p</sup> and likewise for several other reasons not so easily discovered. <sup>q</sup>

<sup>a</sup> On the service of beasts, See my Miscellaneous writings, and also des Marchais ii. 133. Cavazzi i. 246. Romer f. 273.



<sup>b</sup> Charlevoix Journ. p. 117, 285, 344. f. Histor. of the Boucan. i. f. 106.

<sup>c</sup> Selden. p. 269, 303. Plin. lib. 32. c. 2. Xenoph. Diabaf. op. Vol. ii. 29.

<sup>d</sup> Ll. cc.

<sup>e</sup> My history of Persian Religions in Gott. Transf.

<sup>f</sup> Bernier ii. 136, 137. Travels in Europe, Asia, and Africa, ii. 57. Ovingt. ii. 50. Hamilton 377, 381. Pyrrard i. 237, 287.

<sup>g</sup> Transact. Vol. 64. p. 478.

<sup>h</sup> Reinegg in Pall. Contributions. iii. f. 335.

<sup>i</sup> Valentyn ii. 140.

<sup>k</sup> Tavern. iii. 89.

<sup>l</sup> Georg. Russ. People. 14. 21.

<sup>m</sup> Keisler p. 323. Antiq.

<sup>n</sup> Selden l. c. Lucian ii. p. 225. Herodot. viii. 41. Paus. ii. 26. Arnob. vii. c. 44.

<sup>o</sup> Bosmann p. 274. Gag. i. 122. Forst. Observations p. 528. And my Dissertation on the worship of Beasts.

<sup>p</sup> ib. particularly Bernier ii. 136. 37. Bosmann f. 459.

<sup>q</sup> Gage iii. 109. Valentyn ii. 139. Marsden f. 255, 257.

## S E C T. II.

Wild beasts, like other fetiches, were sometimes worshipped by single persons, and sometimes by whole nations; the most remarkable amongst the latter were the Apis,<sup>a</sup> and the great snake in Whida.<sup>b</sup> These beast divinities had their temples and police like the other gods, and were honoured and served by men as kings were.<sup>c</sup> It is difficult to assign the cause why the same people prayed to opposite beasts, or why, at one time, they honoured the same beasts as gods, and at another abhorred and endeavoured to destroy them. Commonly they only took one or more individuals from the whole race for real gods, the others were only looked upon as holy, and for that reason not molested.<sup>d</sup> Some species of beasts, however, were honoured on other accounts, either because they considered them as the habitations of mens souls,<sup>e</sup> or because they looked upon them as intelligent beings and copies of the divinity,<sup>ee</sup> or because they believed them possessed of supernatural powers.<sup>f</sup> The reverence of enlightened nations for certain beasts, is a remnant of the superstition of their fore-

fore-fathers, or a long established prejudice of a ruder age.<sup>g</sup> We must not confound holy beasts with consecrated ones, these might also be holy,<sup>h</sup> but we generally understand by them such as were destined to the gods alone as offerings.

\* Jablonski Pantheon Art Apis.

<sup>g</sup> des Marchais ii. 133. Bosmann f. 444.

<sup>c</sup> ib. et Plin. 32. c. 2.

<sup>d</sup> My Dissertation against Adanson f. 126, 274. De Bry vii. c. 55.

<sup>e</sup> Anquet. i. 361. u. f. ii. 20. Ovingt. id. ii. 313. Loubère. i. 382, 384. Georg. Alph. Thib. 270, 444. Nieb. Travels ii. 24. 72. Pall. Collections iii. f. 88.

<sup>cc</sup> Arvieux iii. 223, 252. Nieb. Description of p. 135. Shaw p. 410. Poivre p. 51. Lucian. iii. p. 483. auch 457. 88. Plut. vii. 492. 97. Liv. lib. 24. c. 3. Keisl. l. c. Gmelin. iii. f. 38. Ulloa i. 122.

<sup>f</sup> Ovingt. ii. 84.

<sup>g</sup> Mailb. p. 30, 61. Arvieux, Shaw, and Niebuhr ll. cc.

<sup>h</sup> Georgi Russ. Population f. 389.

### S E C T. III.

The same difference which prevails with respect to holy beasts, beasts not to be hurt, and consecrated beasts, is likewise to be found amongst those which pass for clean<sup>a</sup> or unclean,<sup>b</sup> or accursed. The accursed were such as were neither fruitful nor good for work, and which men looked upon it as a meritorious act to put to death.<sup>c</sup> Often, though not always, the real or supposed noxiousness of the beasts, were reasons for their being shunned as unclean or as accursed.<sup>d</sup> It is strange that most of the great nations prayed to imaginary or unknown holy beasts.

<sup>a</sup> Michaelis Mos. Law iv. p. 178. u. f.

<sup>b</sup> ib.

<sup>c</sup> Tavern. i. 192. Georg. 270. Alph. Thib. Lact. Inst. divin. i. 21. My Dissertation on the beast worship of Egypt.

<sup>d</sup> See Adair f. 130. 31. Schmidt de Sacrif. Æg. 254. 264.

<sup>e</sup> Nieb. Journey ii. 126. Kampfer i. 139. Tavern. ii. 169. Mos. Law iv. 184.



## A R T. II.

**T**H E original of the following paper has been kindly communicated to me by his Grace the Duke of Chandos. His Grace found it amongst the late Duke's papers, and apprehends it to be a copy of a letter presented to George I. at the time his grandfather was governor of the African company. It is printed *verbatim* and *literatim* as I received it, and I doubt not the sentiments contained in it will afford the public great entertainment.

*From my Great and Principal Palace of Abomey in the Kingdom of Dawhomay and Empire of Pawpow. January 1726.*  
Great Prince,

**B**E I N G informed and sensible of your mighty warrs, grandure and power over other white kings and kingdoms, makes me send home your subject Bulfinch Lambe whom wee call Yewo or White man, not haveing any in our kingdoms before; though my brother and father before me, made considerable offers to the kings of Ardah, kings Whidah and Jacquin, to permit and encorage one to come to us that we mought see what wee had so much heard of, and look upon, as it ware almost eequal to our gods, though many of my common subjects never thought of such people being in the world, till I made a captive of the said white man, at my conquest over the great king and kingdom of Ardah; my country being from the great watters or sea about 300 miles, which we nor any of our subjects was ever permitted to come to see (unleis when made slaves of); for it was impossible to come thare without passing through the countrey of the then great king of Ardah, also the Widah's or Jacquin's country, which they would not permitt.

I hope this may be a means of making me known to **YOUR MAJESTY** and tradeing subjects to these parts, and as a token of my desired friendship and alliance send by him to **YOUR MAJESTY**, a present of fourty slaves, and if you desire it fourty times fourty are at your service; the other fourty which I have given him, he is to make use of as he think fitt, to enable him to return to me again, and bring back with him his linguister Adome Oronoco Als Captain Tain, for whom I have a great vallew. Your Ayfrican company, of wich I understand you are the

chief, I am informed dose not trade so much as usal, by reason thay want your friendship and encoragement, as formerly they had from your predeceffors ; but now hope and begg you'l promoate trade to these parts, and they shall find much better usage and treatement then they did in the reign of the arbitrary king or emperor of Ardah and Jacquin, &c.

I am mighttily surprised ate one thing this white man tells me amongst others which is that hereafter thare will be a restitution of all things, no more warrs, no more trade, nor no more people ; die wee must, that wee see daily, but the other startles me for after death wee certainly believe wee shall be something in the other world as well as this, and who shall be affraid to die which is a thing so common.

I mutch admire the white man's way of corresponding, by way of writing, the knowledge of wich and other things your God has given you beyond us, by which means you know his ways, wee think and believe him to be the greatest of gods, and that he has appointed our gods or feteashes to rule, govern, direct, kill or destroy us as wee act.

But wee think it very strange that your goed, laws and customs confine so great a king to one wife, and that the woman have and are allowed so much power as wee here ; thay are even to reign over men—but no more of that, customs of countries differ.

This white man I have detained near this three years, to informe me as much as he could of your manners, customs, and laws, and withall till I had subdued other petty kingdoms, and made myselfe sole monarck down to the sea ; and then in land I have worke enough for many years, so that thare will nor shall be any want of slaves.

I have yet that proud king and people of Widah to subdew, who vainly think themselves above my power ; but I'll let them see thare is no withstanding the Dawhomayns unless thare owne gods fight against them.

By this white man's means or persuations, I have defisted for this year past, and have likewise forborne going on Jacquin (who since have submited themselves, and become tributary to me) he telling me that it would be a discouragement to trade, and I should frighten away the white men, for whom I have great vallew ; but now I find



find I have no way to bring the Widahs under but by force, it must be done, and when I send my General and Captain of war on an arrent, thay must not com back without success.

My grandfather was no warryer, and only enlarged his dominions by conquering one kingdom; my father nine; but my brother fought seventy-nine battles, in which he subdued severall petty kingdoms; but myself have fought two hundred and nine battles, in wich I have subdued many great kings and kingdoms, some of which are continually revolting and keeps me employed.

By computation I can send near 500,000 armed and well skill'd man to battle, that being what all my subjects are bread to (but the women stay att home to plant and manure the earth). I also keep a sufficient number of armed forces about me, least I should be attacked or surprized from the northward, eastward, or westward, and my army gon to the southward.

Boath I and my predecessors ware, and are, gret admirers of fire armes, and have almost intirely left of the use of bows and arrows, though much nearer the sea use them, and other old fashioned weapons, as scragged spears, and a short sort of a batt or stick, with a large nobb at the end, which they so dextrously throw that whatever it hitti, it prodigiouly bruses and wounds; but we think none better than the gunn, and a neree sorte of a muskeet, or cutlass, which wee make ourselves, and will cleave as a broad axe. — Could wee but come into the secret of making powder, or be better supplied, I should spent vast quantities in my diversion, haveing, at the conquest of Ardah, taken severall pieces of canon, which was thought a great thing to be brought up so far as thare; but my people brought them up to me, with severall others I have since purchased, which has been very difficult and troublesome to bring by hand, so farr in-land; but my people stick or stop att nothing to serve me, for I reward them well, and punish them well according to there deserts, a rule with me in government.

As I acknowledge you the greatest of Kings, under your Union Flag which I have taken upon me to hoist, I drink YOUR MAJESTY'S HEALTH, and should oftner, only I am obliged allways to keep a sufficient magazine of

powder, for fear of being attacked by some great countries, wick are beyond and wide of me; but as they are att a vast distance, and must be a considerable time a-coming, I have always time to prepare to receive them, as wee did in my brother's reigne, the Great Nullew Yowzie Cowtow Hallecewtrode Tropa King of Wimey, who with his army of severall hundred thousands, were destroyed (myself being then head general). The King's head we have preserved to this day, with flesh and hare on; the head of his generall wee distinguished by giving them place on each side of the doors of our Feteash houses; and his under captains of warr's heads have paved all before the doores; and the head of the common soldiers wee shatt round the walls of the pallace of our ancestors, as close as they can lye one by another; and since that I have been so fortunate in warr, that I have not only compleated that (which is in circumference about three miles) but three fourths of my own house before I was king, which is about a mile and a half round, and hope in time to compleat the out walls of all my great houses in the same manner, which are in number seven, and contains my wives, which are in number at least as many thousands besides household slaves, but no man sleeps within the walls of any of them after sun-sett but myselfe.

My houses under myself is entirely govern'd by my chiele wives, with all the ease imaginable, unless dore-keepers and thare assistants, who are always a bobuske sort of women slaves. I have no disturbance or controversies whatever, either amongst my wives or other subjects, every one knowing thare duty, place, and station, for if any transgress against my laws or customs, or att least them of my fore-fathers, thay must suffer by death, and sometimes not in my power to save them, without violateing the laws of my gods, kingdom, and predecessors, and bring thare curse on me and country: however I never give sentence without sufficient proof, or the gods convicting them by thare taking the feteash, and after that I have sometimes endeavour to make it up by thare contrition, and some offerings to the gods and my deceased relations, who, wee firmly believe, has a power of revenging any wrongs done to them by violating the laws and customs of thare country and ancestors,



cestors, and that it is in thare power also to prosperus or frustrate our designs, nay even to take away our lives.

I hope you, or att least your trading subjects, will send me back this white man as governor or chief over other white man and woman, to live in my country, and thay shall have as many of my subjects as they desire to assiste them in building a castle, fort, house, or houses as they shall think fitt and convenient for trade.

When I send my forces against Widah, as I fully propose to do, I shall give orders to my Generals to take care not to hurte any of the white mans goods, or persons if they keep in thare fort and factory; but if they come in a warrlike manner to assiste the kings and people, and happen to be kill'd or wounded, must not blame me or people.

This white man will informe your merchants traders to my country what I desire and is fitt for me, for thare is nothing so costly, rich and fine, but what I'll purchase even to a thousand slaves for any single thing (that may be worth it), he knows what I'll like, besides the common commodities as guns, powder, cowries, our money, &c.

For as I here you are the greatest of white kings, so I think myself the greatest black ones or emperor, having now so many kings under me who dirste not come into my presence without falling flatt on the ground, and rubbing their mouth nine times in the dust before they opens it to to spake to me; and when I confer any dignities or favours on them, wipe the soles of my feet with the haire of their heads, throwing dust over themselves, and making the very skies ring with thares and there peoples acclamations; but this only as to my owne people and subjects; as to the white man, he always satt in a chaire in my presence as I did, and always shew'd him the same compliments as he shew'd me, and shall continew to all white man the same, according to there stations.

My customss differ very much from them of the kings of Ardah, for they, after being made kings, never went out of dores, or abroad to be seene by the common people, but always indulged and diverted themselves in the small compass of thare palace amongst there wives, who was under the care att other times of there evenucks; and att the conquest of that country I took several of them along with his wives; the woman I thought good to add to my owne, as we esteame ourselves, and are look'd upon by  
all



all neighbouring nations the greater and richer the more we have; but as to the evenucks (a useles sort of fellows) I gave them back to his son with some thousands of his old people and relations. On my restoring him to his kingdom, which is now tributary to me, with the rest of his dependant kingdoms, nine of whose princes came in one month to be reenstated by me, which I did with the same ceremony as formerly done by the kings of Ardah, which is as follows: viz. Being assembled, they signify to some of them, that they are come to submitt themselves and countrys to me, and that for ever after they will owne no one to be the great king or emperor, but me and my successors, denying any allegiance to the king of Ardah (wich was killed in the conquest), and now, as it ware in the bushes pretends a write of being the great king or emperor, though I have gott it by force of arms, and the son of the late king has benn made by me in the same manner as the rest; but if he has not a great care, he and his adherents may chance to share the same fate as his brother did, for I'll have his head if possible; but as to the ceremony, it being signified to me as before, I order a silk gound, hatt, chair, and soard to be brought out by separate persons, and carried before me to the prince who is to receive them, he being on his knees, I order him to rise and receive them, upon which two of my old oves or judges veste him with the gound and hatt, then I seat him in the chaire and deliver to him the soard, wich he is to be assistant to me with, and defend his country against any of our enemies; this being done, he rises from the chaire, falls on the ground, and kisses it nine times, and between every three, clapping his hands in a very regular manner, the same is done by all his caboshiers and people about him, which I answer by a clapping of my hands standing; after this he remaines on his knees, or sitting or lying on the ground; for he's not to sit on any thing above it in my presence; after that time, the chaire being for his own house amongst his owne subjects; after this I dismiss him with giving him and people severall presents of clauth, corall, brandy, pipes and tobacco, and a sume of money to bare there expences home, they being pleased with the reception they mett with, and I with having added a kingdom to my dominions.

We



We have a custom, wick is quite contrary to Ardah-riens—I am obliged to go out at different times in the year, and strow great quantities of goods and money amongst the common people, and make sacrifices to our gods and fore-fathers, sometimes of slaves (which custom I have much broke) sometimes of horses, other times of oxen, and other creatures.

I very often besides love to go abroad about eight or ten miles an end, in what is call'd by the Portuguese a surpentine; not but that I have many fine chaires, but do not like to trust to my people's carrying them, not being so much used to them as the other. When I am out I fix myselfe under some great shadey tree; where I view what number of armed people I have ready in two or three hours; by this time up comes two or three hundred of my inferiour wives, the chief favourites being about my person in fundry stations, some to fan and cool me, others to keep the flies away with whisks, others holding my armes, as gun, pistols, and sabre, &c. others again holding kedyfalls or umbrellows, which stand on the ground and make a canopy over my chaire, and another to fill and light my pipe, which being done, I order the aforefaid bands of women to be unloaded, who have each a case of brandy, though cloathed in crimson, green, blue and black velvett and fine silks, and arrayed with great quantities of large corall (for my slaves buy me things of all nations). Besides I have many fine things which comes over land, by a people which are called Mallays, and are, in comeing some months; there religion are Mahometans (and tells me that near the sea, on the other side, are a sort of white man); I have many of these people in my country, and follow thare several occupations as well as trading, in wick I give them great encouragement (as I do to all strangers). I have oppointed a governor or petty king of their owne over them; these ware the people who some of them used to go down to Whidah and Jacquin, and come back and give us an account of the stranger manner of ships and white man coming to trade thare, which we long found to be true by thare gunns, powder, and all sortes of goods being brought from market to market.

But to return :—When I have smoked my pipe, and  
my

my people have pretty well exercised themselves in activity of body, by running, leaping, and firing thare arms, as if engaged. I order my brandy to be distributed, which is soone made away with, and then the fun being pretty well gon, I return home with the acclamations of my people, with my drums beating, and hornes of different fortes sounding, with other fortes of my country music, in wich I have great numbers day and night continually imployed about my house.

I shall not truble you much more on these things, but hope to hear from YOUR MAJESTY per the aforesaid white man, who has promised me to return, and bring back with him his aforesaid linguister, Captain Tom, who is one of the king of Jacquin's family, who I took likewise at Ardah with him, and being desirous to go and see England, I send him, that on his return, unless death prevents, he may give me a large account of YOUR MAJESTY countries and dominions; and that he may the better qualify himselfe for the great post of Yewo Gah Als, Captain Blanco, or the white man's caboshiere, which I designe to give him on his return, and hope that he'll be more fitt and capable to answer the white man's endes than any one heretofore, knowing thare ways and customs.

So one more hoping YOUR MAJESTY, the company or other trading subjects will not fail to send me back this white man, who is now to me as much as my son, whom I design shall succeed me, and whoever comes with him shall not want encouragement; neither shall any ship that comes by his means, and to him, pay any tribute or customs to me, as they did to the king of Ardah, for six years after his arrival att Jacquin or Dawhomay.

He can informe you more att large of my wars, conquests, greatness and grandure, though a black; so shall take leave and hope your God will always prosper your warrs and undertakeings, and committ the said white man to his and your care, for I shall not faile (as I have already done) to offer sacrifices to mine continually for his preservation and safe return, with assurances to them that on it, I will give for that purpose oxen, hoggs, sheep, and goats, &c. and shall be more rejoiced att it, then att the greatest battle or conquest I ever won; so I remain,



with the most profound respect, as the Gods have made us blacks to serve you,

Great Prince,

Your Majesty's most faithful and

obedient friend humble servant,

Trudo Audato Povesaw Dau-

jerenjon Suveveto Ene-Mot-

tee Addee Pow, a Powlo

Cow Hullo Neccresy.

Emperor of Dawhomay.

P. S. Could I write my own mind, or explain myself as I would, I should say a great deal, but believe this white man has done it as much as possible.

---

A R T. III.

*An Inquiry into the Original State and Formation of the Earth; deduced from Facts and the Laws of Nature. The Second Edition, considerably enlarged, and illustrated with Plates. By John Whitehurst, F. R. S. 4to.*

THE purport of this Review being chiefly to make the works mentioned in it known to those who may judge of it for themselves, I always avail myself of the abstracts made by the authors themselves, when after having read the books I judge them to be full as good as any I can make. I shall therefore transcribe Mr. W's account of his work in his own words.

"Presuming that a concise account of the preceding work may be acceptable to some of my readers, I have endeavoured to bring the several parts thereof into a nearer point of view, in order to render their relations and dependencies upon each other the more obvious.

"The terraqueous globe which we now inhabit was originally in a state of fluidity; and that, not owing to any dissolvent principle, or subsequent solution, but to the first assemblage of its component parts. Whence it is presumed, that the earth had a beginning, and has not existed from eternity, as

some people have imagined ; although the sagacity of man has not hitherto been able to ascertain, with any tolerable degree of precision, the number of ages elapsed since its component parts were first assembled together by the universal law of gravitation.

“ We therefore leave the antiquity of the earth to the consideration of future ages, and confine our researches only to unfold its original state and formation, and the changes it has undergone.

“ The fluidity of the earth, and the infinite divisibility of matter evidently shew, that the component parts of *air, earth, water, &c.* were uniformly blended together, none being heavier or lighter than another ; whereby they composed an uniform mass or pulp, of equal consistence and sameness in every part, from its surface to its center ; consequently, the new-formed globe was totally unfit for animal, or vegetable life ; and therefore it would seem extremely absurd to suppose, that either the former or the latter were created during the chaotic state of the earth, or prior to its being formed into an habitable world : therefore, the presumption is great, that mankind were not created till the earth was become suitable to the nature of their existence. Whence it appears that the ideas which were so strongly impressed on the minds of the Phenicians and Egyptians, could not possibly have been derived from observation, but from the *laws of gravity, fluidity, and centrifugal force ; and more especially since there are no other laws or principles in nature yet known, from whence the chaotic state of the earth could have been deduced.*

“ May we not therefore conclude, that the Newtonian philosophy was not only known, but applied to the investigation of physical subjects anterior to the Phenician or Ægyptian nations ? Since those people have only asserted the result of physical reasonings, and have either withheld or were ignorant of the original deductions : the latter being the most probable, we may thence infer, that the doctrines which they advanced, were no other than the scraps of ancient learning, borrowed from the memorials of more ancient nations, and were then become by length of time, nothing more than the prevailing opinion of the ages wherein those people lived. These circumstances being  
duly



duly considered, seem to indicate many and great revolutions, both in the moral and natural worlds ; the latter produced by means of subterraneous convulsions, and the former by the conquests of civilized nations by savage barbarians, many of which events are recorded in sacred and profane history.

“ May we not therefore conclude, that arts and sciences were arrived to a considerable degree of perfection in very early ages of the world : and that by sundry occurrences they have been repeatedly destroyed and again revived, as if no such people, arts, or sciences, had ever existed ?

“ To return, The component parts of the chaos were heterogeneous, or endued with peculiar *laws of elective attraction*, whereby similar substances are disposed to unite and form select bodies of various denominations, as *air, water, earth, &c.* by means of these principles, the chaos was progressively formed into an habitable world.

“ But the first operation of nature which presents itself to our consideration, is the oblate spheroidical figure of the earth, acquired from its diurnal rotation, and the laws of gravity, fluidity, and centrifugal force ; which was no sooner completed, than the component parts began to act more freely according to their affinities ; hence the particles of air, united to those of air, those of water to water, and those of earth to earth ; and with their union commenced their specific gravities and destroyed that uniform suspension which had hitherto prevailed throughout the whole of the chaotic mass.

“ Thus commenced the separation of the component parts ; for those of the greatest density, began their approach to the centre of gravity ; and those of the greatest levity ascended towards the surface ; therefore as the specific gravity of air is nearly eight hundred times lighter than water, the presumption is great, that the former was sooner freed from the general mass than the latter, and formed a muddy impure atmosphere, surrounding the newly formed globe ; water being next in levity, succeeded the air, and universally encompassed the earth in one vast ocean. In process of time these elements became perfectly pure, and fit for animal life.

“ The component parts of the chaos being thus *progressiv* separated and formed into select bodies, the following consequences necessarily ensued; namely, as the sun and the moon were coeval with the chaos, the solids could not uniformly subside from every part of the surface, and become equally covered with water: for as the separation of the solids and fluids increased, so in like manner, the tides increased, and removed the former from place to place, without any order or regularity. Hence the sea became unequally deep, and those inequalities daily increasing, in process of time dry land appeared, and divided the waters, which had hitherto prevailed universally over the earth. The Primitive islands being thus formed, in process of time they became firm and dry, and fit for the reception of the animal and vegetable kingdoms.

“ Such appears to have been the natural order and progression of these things; consequently, as the sun was coeval with the earth, several days and nights preceded the sun's first appearance in the heavens, or its becoming visible on the fourth day, according to the scripture account.

“ Here it may be convenient to observe, that as the separation of the chaos proceeded from the union of similar particles, and likewise that rest is favourable to such operations of nature, we have thence inferred, that as the central parts of the earth were more immediately quiescent than those remote from the center, it may be presumed that the former began to consolidate before the latter; therefore it would be repugnant to the laws of nature to suppose, that the central part should consist of water only, and the more superficial part thereof, of a shell or crust, as some writers have imagined.

“ The atmosphere, sea, and land, being thus formed for the reception of the animal and vegetable kingdoms in successive periods of time, we have now to consider the order in which they were severally created. First, since it appears that the ocean became perfectly pure and fit for animal life before the primitive islands were formed; therefore we have endeavoured to prove from a series of undeniable facts, that marine animals were first created, and being extremely prolific, they increased and multiplied so exceedingly as to replenish the sea from pole to pole. The ocean  
being



being thus stocked with inhabitants, prior to the formation of the Primitive islands, many of them became enveloped, and buried in the mud by the continual action of the tides; particularly all species of shell fish, which were the least able to defend themselves from such interments. Therefore since the remains of marine animals are imbedded at various depths in the earth, from one to that of several thousands of feet, and this in all parts of the world hitherto explored, they bear sufficient testimony that these marine bodies were thus entombed at successive periods of time, and likewise that they were created prior to the Primitive islands, and consequently prior to any terrestrial animals: therefore, the result of this reasoning is another instance of the agreement between revelation and reason.

“ It may be needless further to observe, that these beds of marine shells plainly evince that they were generated, lived and died in the very beds wherein they are found, and were not brought from distant regions by a flood, or floods of water, as some people have supposed: consequently such beds were originally the bottom of the ocean. These phenomena therefore evidently corroborate the conclusions we have drawn from Chap, V, VI, and XII. with respect to the ocean prevailing universally over the earth, the formation of the primitive islands, and the bottom of the ocean being elevated by the expansive force of subterraneous fire, and formed into mountains, continents, &c. whereby the concentric arrangement of the *strata* was totally destroyed and thrown into heaps of ruins. The earth being thus metamorphosed, was productive of great extremes of heat and cold: for it evidently appears from actual observations on the temperature of the air in various parts of the world, that the great extremes of heat and cold, in the torrid and frigid zones, are not altogether owing to their respective situations on the globe, but principally to those vast tracts of lands, the continents: therefore, since the extremes of heat and cold commenced with the production of mountains and continents at the time of the deluge, the presumption is great, that the temperature of the air and seasons in the antediluvian world, were so constantly uniform and mild, that frost and snow had no existence on the face of the earth from pole to pole. And this reasoning is abundantly confirmed by the numerous remains of marine animals imbedded

beded in the earth, remote from their native climates ; and likewise from the longevity of the antediluvians, which, according to revelation and reason, suffered little or no alteration from Adam to Noah ; the former having lived to the age of nine hundred and thirty, and the latter to that of nine hundred and fifty. And as a farther testimony of the great change in the constitution of nature, we may instance the first appearance of the rainbow, subsequent, and not prior to the deluge, which was evidently an effect of the same cause.

“ And we may likewise add, as a corroborating cause thereof, that the period of human life, gradually contracted from the days of Terah, to that of two hundred years. And the longevity of Jacob’s numerous family seems to shew, that about one hundred and twenty years was the ordinary age of mankind, since his children were the offspring of fundry wives and concubines ; for his son Joseph attained to the age of one hundred and ten years, and Levi to one hundred and thirty seven.

“ Now, from all the various circumstances relative to the state of nature before and after the flood, we have every reason to conclude, that the antediluvians lived to the amazing age of many hundred years, as recorded in the scriptural account ; and likewise that the spontaneous productions of the earth before the flood more than sufficed the calls of human nature, without art or labour. A time, when the burning heats of summer, and the severities of winter’s cold, were not come forth ; but spring and autumn reigned together, and the trees were continually loaded with blossom and fruit. Hence no need of any other protection from the inclemency of the seasons, nor of barns for winter store, than the benevolent Author of nature had plentifully provided for them. Consequently, in a state of nature like this, there was no temptation to acts of violence, injustice, fraud, &c. every one having plenty and enough, each equally partook of the numerous blessings thus amply provided for him. Power and property being thus equally diffused, men lived together in perfect harmony and peace, without law and without fear ; therefore it may be truly said of the antediluvians, that they slept away their time in sweet repose on the ever-verdant turf. Such apparently was the state of nature in the first ages of the world,

or



or from the creation to the first convulsion in nature, whereby the world was not only universally deluged, but reduced to a heap of ruins. At that dreadful æra, and not before, the year became divided into summer and winter, spring and autumn, and the spontaneous products of the earth no longer sufficed the calls of human nature, without art and labour; wherefore he who sowed would expect to reap, and he who built an hut for his protection, would naturally expect to enjoy the fruits of his own labour: necessity therefore was the parent of property, and property created a thousand imaginary wants, which its possessors endeavoured to gratify, and their example excited similar ideas in those who had it not, but nevertheless studiously endeavoured to gratify their artificial wants by unjustifiable means: hence the necessity of laws, dominion, and subordination, which had no existence in the antediluvian world.

“To that great revolution in the natural world, we may therefore ascribe many of the evils incident to mankind; for experience shews, that men who are born in rude and savage climates, are naturally of a ferocious disposition; and that a fertile soil, which leaves nothing to wish for, softens their manners, and inclines them to humanity.”

Mr. Whitehurst has added an account of the strata in Derbyshire and other parts of England.

#### A R T. IV.

##### *Notice d'une cause singuliere, jugée au parlement de Metz.*

THE following paper appears to me a curious instance of the manner in which our witty neighbours know how *nugis addere pondus*. I have therefore inserted it from the *Journal Encyclopedique*, but do not add a translation, which could only be heavy, and take up more room than it would be worth.

“Un serin a donné lieu à ce procès entre le Sr. Boulanger, ancien chirurgien-major en chef de l'hôpital militaire de Metz, & pensionné de S. M. & le baron d'Huart, ancien capitaine d'infanterie, et chevalier de l'Ordre royal et militaire de St. Louis.

“ Tel pourra me dire, observe le Sr. Boulanger dans un mémoire imprimé, que c'est un procès fou, et il n'aura pas tort, quoiqu' à tout prendre, il n'y en ait peut-être point de sages, quels qu'en soient les objets : au reste, chacun veut avoir le sien ; n'ayant ni charge, ni terre, ni fortune, je ne puis pas plaider pour un banc dans le chœur, à l'église ; pour obtenir le pas à la procession, sur des marguilliers ; pour être encensé au *Magnificat* ; pour jouir du droit *du Seigneur* ; en un mot, pour de grands intérêts.

“ Je plaide donc pour un oiseau, parce qu'il est mon bien, et parce qu'il m'étoit cher au sein de ma médiocrité.

“ Voici les faits que l'auteur expose ensuite.

“ Il y avoit un an et plus que j'élevois cet oiseau charmant. Je supprime le détail des soins que j'en ai pris ; je dirai seulement que, loin de les regretter, j'avois tous les jours à m'en applaudir. Formé par le goût de Favart, et exercé par l'un de ses pipeaux, mon serin chantoit l'air *Le cœur de mon Annette*. Ses leçons avoient occupé mes loisirs ; ses succès et sa mélodie charmoient mes ennuis ; je n'en étois que plus empressé de satisfaire à ses besoins, et de répondre à ses fantaisies : c'étoit-là tout mon bonheur.

“ Hélas ! il n'en est point de durable : je l'ai perdu par une imprudence. Un jour que je lui donnois à manger, les fenêtres de ma chambre étant ouvertes, soit distraction de ma part, soit excès de confiance, soit fatalité, je néglige de veiller à la porte de la cage : mon prisonnier profite de l'ouverture qu'il apperçoit pour essayer l'usage de ses ailes, encore tout nouveau pour lui. En un clin-d'œil, son premier effor l'emporte au dessus et loin de moi : bientôt ma voix, mes cris, les doux noms que je lui prodigue, ne sont plus entendus ; mes yeux le suivent dans les airs, errant cà et là, sans route certaine et sans expérience ; je tremble pour les dangers aux quels il s'expose ; j'aurois dans ce moment, afin de le sauver, partagé l'audace et bravé les périls de l'infortuné Pilâtre ; je m'élanche en idée jusqu' aux nues ; mais manquant de globe, de gaz, de parachûte, et cloué par mon poids à la terre, je ne forme que de vains desirs pendant que mon fugitif ailé, porté sur les vents, disparoît à ma vue ; il m'en souviendra toujours, *c'est le 12 du mois d'Août 1784*, que je fus mis à cette cruelle épreuve.

“ Ce-



“ Cependant je ne me décourageai pas entièrement ; l'espoir restoit encore au fond de mon cœur : je me persuade que, plus étourdi que vigoureux, *Azor* (c'est le nom que j'avois donné à mon oiseau) ne franchira pas l'enceinte de la ville ; qu'affoibli par la fatigue et pressé par la faim, il ne tardera point à se réfugier quelque part ; qu'il pourra m'être permis de découvrir son asyle, et d'espérer qu'il me sera rendu.

“ Je prends mes mesures en conséquence ; je me mets en campagne avec tout ce que j'ai d'amis qui s'intéressent à ma perte ; je dénonce mon déserteur ; j'envoie son signalement ; les nouvelles à la main, les placards imprimés, les petites affiches, le répandent partout ; partout il y a récompense promise à qui pourra le livrer vif et en plumes à M. de Chenevierre, capitaine de chasseurs au régiment de Piémont : cet officier m'avoit permis d'emprunter son nom et son adresse pour aider au succès de mes perquisitions.

“ Elles ne me réussissent pas d'abord ; rien ne me rebute ; j'en fais de nouvelles ; je les réitère, et puis d'autres encore ; enfin j'apprends que l'objet de toutes mes recherches est depuis quelques jours au pouvoir de M. le baron d'Huart, chevalier de l'Ordre royal et militaire de St. Louis, ancien capitaine au régiment de Bouillon.

“ Dieu soit loué ! m'écriai-je, je n'aurai pas per du mes peines : un chevalier François, franc, loyal et généreux, comme ils le sont tous, est l'heureux possesseur de mon bien ; il ignore tous les mouvemens que je me donne pour le recouvrer ; il va me le rendre en les apprenant, et il ne voudra profiter du hazard qui l'a si bien servi, que pour en prendre occasion de commettre une action juste et honnête.

“ Tout plein de ces réflexions, je me transporte chez M. le baron d'Huart : le premier objet qui me frappe en entrant dans sa chambre, est *Azor* ; à l'impatience de ses mouvemens, à ses battemens d'ailes, à ses sons articulés à demi, je reconnois sa surprise, ses regrets, la joie que lui cause la vue de son maître. Vous voyez, dis-je à M. le baron, après les complimens d'usage et en lui montrant l'oiseau, vous voyez, Monsieur, le sujet de ma visite : il est à moi, ce serin ; depuis quelques jours il s'est échappé de mes mains ; je suis charmé que sa bonne fortune et la

mienne l'aient fait tomber entre les vôtres vous permettez que je le reprenne et que je vous en remercie ; je voudrois scavoir une autre maniere de vous en témoigner ma reconnoissance ; celle que vous voudrez bien m'indiquer sera toujours celle que je préférerai. Disant ces mots, je porte la main à la cage, que je promets de renvoyer aussitôt.

“ Il n'en fera rien, s'il vous plaît, me répond M. d'Huart : ce serin m'appartient ; cherchez le votre où bon vous semblera ; celui-ci n'est pas fait pour sortir de chez moi, où je l'éleve depuis 14 mois.—Depuis 14 mois, M. le baron ! Mais faites attention que j'ai perdu cet oiseau le 12 de ce mois ; que j'ai preuve certaine qu'il n'est en votre possession que depuis le 13 et que c'est depuis le 14 seulement que vous vous êtes procuré la cage qui le renferme, et la serinette qui l'entretient dans l'air qu'il fiffle.—Il est plaisant que vous parliez de preuve à un *homme comme moi* : en est il qui puisse prévaloir sur ce que je dis ? Ce serin, encore un coup, m'appartient depuis longtems ; faites attention vous-même à qui vous parlez ; je n'aime ni ne souffre les répliques.

“ Je repliquai pourtant, mais sans succès ; je fus obligé de quitter M. le baron sans en rien obtenir, bien assuré qu'un *homme comme lui* me retenoit mon serin ; bien convaincu que tous les *barons* n'étoient pas des chevaliers François, mais bien résolu surtout à ne me desister qu'après que toutes ressources me manqueroient.

“ Je lui fis parler par des personnes auxquelles il devoit de la considération, mais qui ne furent pas plus heureuses que moi : son grand argument étoit toujours qu'un *homme comme lui* ne pouvoit pas avoir tort. On avoit beau lui représenter que cette logique ne valoit rien ; qu'il étoit ici question d'un fait qui gît en preuve, et qu'en pareil cas le dire d'un baron n'en étoit pas plus une que le dire d'un manœuvre, quand le manœuvre et le baron y étoient personnellement intéressés : M. le baron trouvoit cette maxime absurde.

“ Moi, je trouvai son procédé cent fois pire encore : ne pouvant m'en faire rendre raison par MM. les maréchaux de France, je le fis a journer le 30 du mois d'Août, par-devant MM. du presidial de cette ville (*Metz*), pour le faire condamner à me restituer mon serin. On lit dans ma requête que, sur le refus qu'il avoit fait de me le rendre



dre, et alléguant qu'il possédoit depuis longtems, *je l'avois convaincu de la fausseté de son assertion.* Cette phrase n'étoit pas exacte : car on sent bien qu'il en étoit tout convaincu sans moi. Le lendemain 31, il me fit répondre *qu'il n'a jamais eu, qu'il n'a point à présent, et qu'il ne veut point avoir mon oiseau jonquille;* pour quoi, dit-il, il me prévient qu'il demandera son renvoi sur ce point ; ce n'est rien que cela.

“ M. le baron me prévient en outre que, de calcul fait, il a trouvé trois calomnies dans l'exposé de ma requête : la première, *pour y avoir dit que j'étois parvenu à découvrir que mon serin étoit en sa possession ;* la seconde, *pour avoir ajouté que m'étant rendu dans son domicile, je m'étois certifié par moi-même qu'il le détenoit effectivement ;* la troisième enfin, *pour avoir assuré que je lui avois donné des preuves de ce fait, et que je l'avois convaincu de la fausseté de son assertion contraire.*

“ Pour réparation de quoi M. le baron proteste qu'il me fera condamner, à son tour, à déclarer par acte, ou en présence de telles personnes qu'il voudra choisir, que je me repens d'avoir écrit icelles calomnies ; que je m'en dédis, et le prie de m'excuser, comme aussi de recevoir l'hommage que je fais à sa délicatesse et à sa probité ; bien entendu qu'outre les dépens, je consoliderai cet hommage par 500 liv. de dommages et intérêts, dont il consent que l'application se fasse en œuvres pies, pour que gloire en soit rendue à Dieu, souverain maître de toutes choses, des barons comme des serins.

“ C'est ainsi que mon rôle s'est compliqué. Je suis devenu, comme on le voit, attaquant, attaqué et obligé, tout en poursuivant la restitution de mon oiseau, de défendre à la fois ma bourse et mon honneur, ne voulant faire l'aumône que librement et en mon nom, et nullement, à titre de calomniateur, au nom d'autrui.

“ C'est sur ce pied que les parties ont plaidé à l'audience présidiale du 5 Janvier 1785, où le Sr. Boulanger a établi les faits qu'on vient de lire, et le baron d'Huart en a posé d'autres qu'il a offert de justifier par le témoignage de plusieurs personnes ; la preuve en a été reçue dans les termes suivans :

“ Le siege presidial, par jugement en dernier ressort, avant de faire droit sur les demandes principales et incidente,



a admis la partie de Mons. Bauquel (*le baron d'Huart*), de son consentement, à faire preuve dans huitaine du fait par elle posé, sçavoir : *que bien antérieurement au 22 Août 1784, elle avoit chez elle, et lui appartenoit un serin de Canaries sifflant l'air Le cœur de mon Annette ; sauf la preuve contraire dans pareil délai.*"

Il y a eu deux enquêtes, l'une *directe*, de la part du défendeur ; l'autre *contraire*, de la part du demandeur. Le premier a produit 18 témoins ; le second, 21. On trouve dans le mémoire toutes leurs dépositions.

Celle de Mons. Etienne François Barbé, avocat au parlement, le 19e. des témoins que le Sr. Boulanger a fait intervenir, porte *qu'il y a très longtems qu'il a l'honneur d'aller rendre ses devoirs à la Dlle. Nivoi, sa tante, dont l'appartement est précisément au dessous de celui occupé par le Sr. Boulanger, et y entendoit, toutes les fois qu'il étoit chez la Dlle. sa tante, un serin sifflant l'air LE COEUR DE MON ANNETTE, air que cet oiseau ne sifflait pas complètement, y mêlant sur la fin son ramage naturel ; que le 12 Août 1784, s'étant rendu chez sa tante, et n'entendant pas le même oiseau, le déposant ayant demandé ce qu'il étoit devenu, apprit qu'il s'étoit envolé ; que de cette époque à celle du 16 ou 17 du même mois, il apprit dans la public que cet oiseau avoit été attrapé par un soldat de Piémont, qui l'avoit vendu au Sr. baron de Huart.*

Le 16 Mars 1785, une sentence du présidial a condamné le baron d'Huart à restituer le serin au Sr. Boulanger, ou à lui payer 72 liv. somme à laquelle ce dernier avoit évalué l'oiseau, supposé qu'il ne pût point lui être rendu vivant, par quelque accident volontaire ou forcé, l'a débouté de sa demande en réparation d'honneur, et condamné à tous les dépens.

Le défendeur a interjeté appel de cette sentence au parlement, et a demandé la suppression du mémoire de son adversaire. Voici le prononcé de l'arrêt rendu le 10 Décembre 1785, suivant les conclusions de M. l'avocat-général de Pont :

La cour a reçu la demande incidente, formée sur le barreau par la partie de Sequerre (*le baron d'Huart*), en suppression du mémoire signé par la partie de la Tour (*le Sr. Boulanger* ; et sans s'y arrêter, faisant droit sur l'appel, a mis l'appellation au néant, ordonne que la sentence dont est appel, sortira son plein et entier effet, condamne l'appellant



pellant à l'amende ordinaire de 12 liv. & aux depens de cause d'appel."

' Le plaidoyer de M. de la Tour, lequel a duré au moins une heure, le discours de M. l'avocat-général enfin l'arrêt, ont été vivement applaudis; aux battemens de mains se joignoient les cris redoublés de *Bravo*. Jamais on n'avoit vu dans la grand'chambre une telle affluënce de personnes de tout état, particulièrement d'officiers; les deux lanternes étoient remplies; M. l'intendant s'y trouvoit avec son épouse: en un mot, le triomphe du Sr. Boulanger a été des plus brillans et des complets.

---

A R T. V.

*The History of Wales, in Nine Books: with an Appendix.  
By the Rev. William Warrington, Chaplain to the Right  
Honourable the Earl of Besborough. 4to. Johnson.*

**T**HE author's motives for writing this history and the assistance he has had in it appear in the following lines:

' It is therefore a just occasion of regret, as well as of surprise, that the History of Wales is no where to be found to this day, but in the Chronicle of the monk Caradock of Llancarvan; in which nothing farther is given, than a simple detail of facts. In this interesting field of history, no attempt has yet been made, to investigate the motives of policy, to trace back effects to their causes, to delineate with just discrimination personal or national characters, and to digest the materials of the narration into that perspicuous order which is essential to the utility of historical writing.

' This deficiency the author has attempted to supply, in the work now offered to the world. The design will be allowed to be laudable; with what success it has been executed it remains for the public to determine. If he has opened no new sources of information, he has been careful to examine the old; and has not servilely transcribed, or implicitly followed the modern historians. What he has done, neither precludes, nor is intended to preclude, the future labours of other writers who are deeply read in the  
Welsh

Welsh language and manuscripts. The field is still open to a more able historian, and to the profound researches of the learned antiquary."

The work is divided into nine books.

'*Book I.*—Containing a Review of the British History before the Retreat of the Romans out of Britain.

'*Book II.*—Containing a Review of the British History from the final Retreat of the Romans, to that period when the ancient Britons were driven into Wales, Cornwall, and Armorica.

'*Book III.*—Containing an Account of the Wars between the Saxons and Welsh, to the Death of Roderick the Great.

'*Book IV.*—From the Death of Roderick the Great to the Death of Bleddyn ap Cynvyn.

'*Book V.*—From the Death of Bleddyn ap Cynvyn to the Death of Gryffydd ap Cynan.

'*Book VI.*—From the Death of Gryffydd ap Cynan to the Accession of Llewelyn ap Jorwerth.

'*Book VII.*—From the Accession of Llewelyn ap Jorwerth to the Death of David ap Llewelyn.

'*Book VIII.*—From the Accession of Owen and Llewelyn the Sons of Gryffydd ap Llewelyn, to the Death of Llewelyn ap Gryffydd.

'*Book IX.*—From the Accession of David ap Gryffydd to the entire Conquest of Wales, and the Departure of Edward out of that Country.'

To which is added an Appendix, containing,

'A short Account of the Welsh from the Conquest, to the complete Union of the two Nations in the Reign of Henry the Eighth;

'With Ancient Memorials of the Welsh Princes to Henry the Third and to Edward the First.'

The style is simple and chaste, and Mr. Warrington appears fully equal to the task of writing history, if his inclination shall lead him that way; this appears from what he says of the detention of Eleanor de Montford.

'It is only from a motive of personal dislike that we are able to account for the insult which was offered to Llewelyn, in detaining the lady so long in the English court, and impeding the views of honourable love. In this part of Edward's character we see no traces of heroism; no resemblance  
or



of the courteous manners, which distinguished the better period of the feudal age.'—And also,

From the answer sent by Prince David to the Archbishop of Canterbury, who required him on Edward's part to go to the Holy Land.

‘There is something peculiarly touching in the answer sent by prince David. He says, that when he feels himself disposed to see the Holy Land, his motives shall be pure and voluntary, influenced by a spirit of piety, and not enforced by the arbitrary will of another. Devotion that is forced, he says, is displeasing to God; and, if ever he undertakes such a journey, his posterity should be rewarded for their father's piety, rather than, on that account, have their inheritance taken from them. It was not the Welsh, he says, who were the movers of the war; no lust of avarice, no rage for conquest on their part began it; they only defended their own lands, their liberties, and laws, against the avarice, the cruelty, and hatred of the English king and his people. For the truth of which he solemnly appeals to God; calling on him to revenge their wrongs, and to vindicate their cause. He forbids the archbishop to fulminate his censures against any but those who had caused these enormities; and as the Welsh had suffered such evils at the hands of the king's officers, he hopes that they shall receive at *his* hands remedy and comfort. “Very many do marvel,” says he, “that you do  
“ counsel us to leave our own land, and go to other men's  
“ lands among our enemies to live; for as we cannot have  
“ peace in our own country, what reason have we to hope  
“ that we shall remain in quiet in that of our enemies?  
“ Though it be hard to live in war and danger, it is still  
“ more hard,” says he, “to be utterly destroyed, and be  
“ brought to nothing. The fear of death, the fear of im-  
“ prisonment, the fear of having our estates torn from us;  
“ no keeping of promise, covenant, grant or charter,  
“ in short, a most tyrannical dominion, are among the  
“ many causes which urge us to war.” To the remedy of these evils, he desires of the archbishop his pious and charitable aid. He concludes this moving address, by saying,  
“ If any person in England offends the king, his estate is  
“ not taken away; if one of our own people commit a fault,  
“ let him be punished agreeable to justice, but not entirely  
“ to

“ to his ruin. As we trust in you, we pray you, holy  
 “ father, to labour to this end. If they lay to our charge  
 “ that it is we who have broke the peace, it is evidently  
 “ clear, from facts, that it is they and not we that are in  
 “ fault; they who never kept promise, or covenant, or order,  
 “ or made any satisfaction for trespasses, or remedy for our  
 “ complaints.”

‘ It is with pity and admiration we see a band of heroes and patriots stationed on the only mountain that was left them, thus calmly and with firmness asserting their rights, and making their last struggle for freedom. The scene is solemn and interesting, and presents an image not unlike that of Leonidas in the Straits of Thermopylæ.’

And from several other passages.

But the history of this brave and injured people is, I fear too barren of variety of events and characters, to be rendered generally interesting by any historian whatever.

‘ I shall transcribe the following translation of an elegy which was written by Llywarch-hen, a British bard of the sixth century, on the death of Cynddylan prince of Powis.

‘ Come forth, and see, ye Cambrian dames,  
 Fair Pengwern’s royal roofs in flames !  
 The foe the fatal dart hath flung  
 (The foe that speaks a barb’rous tongue)  
 And pierc’d Cynddylan’s princely head,  
 And stretch’d your champion with the dead.  
 His heart, which late, with martial fire,  
 Bade his lov’d country’s foes expire  
 (Such fire as wastes the forest hill)  
 Now like the winter’s ice is chill.

‘ O’er the pale corse with boding cries  
 Sad Argoed’s cruel eagle flies ;  
 He flies exulting o’er the plain,  
 And scents the blood of heroes slain.  
 Dire bird ! this night my frightened ear  
 Thy loud, ill-omen’d voice shall hear :  
 I know thy cry, that screams for food,  
 And thirsts to drink Cynddylan’s blood.

‘ No more the mansion of delight,  
 Cynddylan’s hall is dark to-night ;  
 Nor more the midnight hour prolongs  
 With fires and lamps and festive songs.



Its tremb'ling bards afflicted shun.  
 The hall, bereav'd of Cyndrwyn's son.  
 Its joyous visitants are fled ;  
 Its hospitable fires are dead :  
 No longer, ranged on either hand  
 Its dormitory, couches stand :  
 But all above, around, below,  
 Dread fights, dire sounds, and shrieks of woe.  
 ' Awhile I'll weep Cyndylan slain,  
 And pour the weak, desponding strain ;  
 Awhile I'll sooth my troubled breast :  
 Then, in eternal silence rest.'

This elegy was translated into English verse by the  
 Rev. John Walters, master of Rutheir School.

A R T. VI.

*E. E. Van Bergen criticæ Observationes quibus varia Scripto-  
 rum classicorum Loca per Librarios corrupta emendantur, in  
 pristinam Elegantiam restituuntur : Alia tentantur, expo-  
 nuntur, vindicantur. Accedit Ænigmatis hononiensis nova  
 Explicacio.*

**T**HIS Book contains several emendations of Ovid,  
 Lucan, Phædrus, Terence, Cicero, Nepos, Curtius,  
 and the Greek Testament.

At the end the author has added a dissertation on the  
 well-known inscription.

“ D. M. Ælia Lælia Crispis, nec vir, nec mylier, nec  
 androgyna, nec puella, nec iuvenis, nec anus, nec casta,  
 nec meretrix, nec pudica, sed omnia. Sublata neque  
 fame, neque ferro, neque veneno, sed omnibus. Nec  
 cœlo, nec aquis, nec terris, sed ubique iacet. Lucius  
 Agatho Priscus, nec maritus, nec amator, nec necessa-  
 rius, neque mœrens, neque gaudens, neque flens, hanc  
 nec molem, nec pyramidem, nec sepulcrum, sed omnia  
 scit et nescit, cui posuerit. Vide acta E. Lipsiensia A.  
 CIOCLXXXIV. p. 262. & alibi passim, Kuhnium ad  
 Ælian. v. hist. l. II. c. xxi.”

VOL. IX.

P

After

After stating briefly the opinions taken up on the subject by other writers, Mr. V. Bergen contends that the inscription refers to the province of Judea. He thus defends his opinion.

“ Ut ergo tandem ad rem perveniam, miror profecto, tot viros doctos non vidisse, personam, quæ hic tam mirifice depingitur, esse gentem Judaicam primum per Vespasianos, everfa urbe primaria Hierosolyma, valde afflictam; deinde, quum sub Trajano denuo novis rebus studeret, vehementer attritam: ac denique quum Ælius Hadrianus urbem Hierosolimam instaurare, suoque ex nomine Æliam Capitolinam appellare, & coloniam eo deducere vellet, judæi autem graviter ferrent, exteræ nationes in suam urbem habitatum venire, atque in ea aedem lovis exstrui, at postquam Hadrianus procul absuit, palam defecissent, multa oppida munita, in iis Hierosolimam ipsam occupassent, et contumacissime defendissent, tandem a Julio Severo e Britannia, cui præerat, revocato; primum comæatu privatam, deinde paulatim ita victam, perdomitam et oppressam, ut pauci admodum evaserint. vid. Dio Cass. Hist. Rom. L. LXIX. p. 793 & 794.”

## §. VII.

“ Certe subiectum nihil aliud esse, nisi magnam aliquam gentem, civitatem, populum, aut Rempublicam, vario necis genere deletam, & post mortem adhuc supremo funeris, ac sepulturæ honore carentem, fatis, superque mihi ex ipso argumento exploratum est: Cuicunque enim rei omnia ænigmatis prædicata conveniunt, & commode adplicari possunt, illa est subiectum; atqui in toto epigrammate nihil est, quod de ejuscemodi Republica non recte dicatur. Ergo hoc quidem tamdiu certum videri debet, donec aliud inveniatur non minus conveniens, quod huc usque factum non est, nec unquam fore confido. Illam autem esse Rempublicam Judaicam colligo primo ex nomine ænigmatico Ælia. Nam Æliam Capitolinam Hadrianus vocavit urbem Judæorum primariam, quæ antea Hierosolyma appellata fuerat: ab ea ergo urbe gens ipsa vocatur Ælia. Deinde quia gens nulla alia hæc fata habuit, quæ hic tam accurate describuntur & in populum Judaicum exacte quadrant; Nam gens Judæorum nec erat

vir



*vir nec mulier, nec androgyna, sed omnia: erant in copiosissimo hoc populo viri, mulieres, androgynæ. Nec puella nec juvenis, nec anus, nec casta, nec meretrix, nec pudica: sed omnia. Multæ inerant puellæ, juvenes, anus, castæ, meretrices, pudicæ, Hæc Respublica erat subblata neque (sola) fame, nec (solo) fame, neque veneno (solo) sed hiisce omnibus; alii perierant fame quum comœatu intercluderentur; alii ferro quum acerrime pugnarent, & Romanis dubiam, ac difficilem victoriam facerent; alii denique veneno, quum victorum ludibria & graviora supplicia veriti, tardæ mortis gradum veneno, cicuta, aconito, aut toxico repræsentarent. Facebat hæc gens sine honore sepulcri, victa abjecta, neglecta, contempta: partim pendebat in aëre, vel cœlo, in crucibus: partim natabat in aquis: partim putrescebat, & vultures fatiabat in terra. Priscius civis, & hoc tempore, vel paulo ante hoc tempus, quo hoc cenotaphium composuit, miles Romanus, hujus gentis nec fuit maritus, nec amator, nec necessarius, (Hic neutiquam supplendum est, SED OMNIA ut multi volunt) Neque mœerebat, neque flebat, neque gaudebat. Sciebat cui populo, nesciebat, cui personæ posuerit hanc, nec molem, nec pyramidem, nec sepulcrum; sed omnia, & omnium loco. Judæi pro diversa conditione, & ordine optaverant sibi vel molem, vel pyramidem, vel saltem sepulcrum: Nihil horum omnium ipsis contigerat, nisi hic lapis, seu hoc marmor, quod esse oportebat instar omnium. Aliis loco molis, aliis loco pyramidis, aliis loco sepulcri.*

---

A R T. VII.

*Letters concerning the northern Coast of the County of Antrim. Containing a Natural History of its Basaltes: with an Account of such Circumstances as are worthy of Notice respecting the Antiquities, Manners and Customs of that Country. The whole illustrated by an accurate Map of the Coast, Roads, Mountains, &c. &c. In these Letters is stated a plain and impartial View of the Volcanic Theory of the Basaltes. By the Rev. William Hamilton, A. M. Fellow of Trinity College, Dublin.*

**I** SHALL give the titles of these letters, and extract from each what seems most remarkable.

‘ *Letter I.* General Sketch of the Northern Coast of Antrim—Observations on its Structure and the Arrangement of its Fossils—Probability that the Island of Raghery might have been once connected with the opposite Continent.

‘ *Letter II.* Account of the Island of Raghery—Its Tides—Produce—Population—Singularities of its Inhabitants—Antiquities.

The simple manners of the inhabitants of this Island are worth attending to.

‘ The inhabitants are a simple, laborious, and honest race of people, and possess a degree of affection for their island which may very much surprize a stranger. In conversation they always talk of Ireland as a foreign kingdom, and really have scarce any intercourse with it except in the way of their little trade.—A common and heavy curse among them is—“ May Ireland be your hinder end.”

‘ From this amor patriæ arises their great population, notwithstanding the perils which attend their turbulent coast, as they never entertain a thought of trying to better their fortune by settling in any of the neighbouring towns of Antrim.

‘ The tedious processes of civil law are little known in Raghery; and indeed the affection which they bear to their landlord, whom they always speak of by the endearing name of master, together with their own simplicity of manners, renders the interference of the civil magistrate very unnecessary. The seizure of a cow or a horse, for a few days, to bring the defaulter to a sense of duty; or a copious draught of salt water from the surrounding ocean, in criminal cases, forms the greater part of the sanctions and punishments of the island. If the offender be wicked beyond hope, banishment to Ireland is the dernier resort, and soon frees the community from the pestilential member.

‘ In a sequestered island like this, one would expect to find bigoted superstition flourish successfully under the auspices of the Romish church; but the simplicity of the islanders does not foster any uncharitable tenets, and contrary to one’s expectation, they are neither grossly superstitious, nor rank bigots, but have been known to hold



the unchristian doctrines of their late Spanish priest in great contempt—nay in cases of necessity they do not scruple to apply for assistance to the Protestant minister. Of their good will to the established church they give an annual proof which one rarely finds in any other part of Ireland. The minister's tythe amounts to about 100l. per annum, and when the islanders have got in their own harvest, they give the parson a day of their horses and cars, and bring the entire tythe home to his farm-yard.

‘ The chief desideratum of the islanders is a physician, the want of whom they seem to consider as their greatest misfortune, though their master appears to be of a very different sentiment; and indeed the remarkable population of Raghery makes much in favour of his opinion.’

‘ *Letter III.* Description of Ballycastle—State of its Manufactories—Collieries—Extraordinary Discovery of a Mine wrought at some very remote Period of Time.—Probable Arguments of the ancient State of Civilization, and the Arts, in Ireland, antecedent to the Danish Incursions.

This is a curious letter—The author argues from the remains of a colliery lately discovered—From the round towers of Ireland, which were original in their kind, and not inelegant in their structure—From the remains of several religious buildings, which differ exceedingly both from the Grecian style of building, and from the Gothic orders adopted in Britain,—and from the fragments of the Brehon laws,

‘ That there was a time when this island was not a kingdom over-run with forests and bogs; when fuel was actually scarce, and laws made to defend it, as the property of individuals.’

‘ We have the strongest reason to conclude that this island enjoyed the blessings of a pure and enlightened piety, such as our Saviour himself taught, unembarrassed by any of the idle tenets of the Romish church; and that it is to the English invaders of the twelfth century we are chiefly indebted for the establishment of a religion which has deluged the kingdom with blood, and been the great source of almost all its calamities.’

This letter concludes with the translation of the following verses from Bishop Donatus, who died in 840.

“ Far

“ Far westward lies an isle of ancient fame,  
 “ By nature blest’d, and Scotia\* is her name;  
 “ An island rich—exhaustless is her store  
 “ Of veiny silver and of golden ore;  
 “ Her fruitful soil for ever teems with wealth,  
 “ With gems her waters, and her air with health.  
 “ Her verdant fields with milk and honey flow,  
 “ Her woolly fleeces vie with virgin snow;  
 “ Her waving furrows float with bearded corn,  
 “ And arms and arts her envy’d sons adorn.  
 “ No savage bear with lawless fury roves,  
 “ No rav’ning lion thro’ her sacred groves,  
 “ No poison there infects, no scaly snake  
 “ Creeps thro’ the grass, nor frog annoys the lake.  
 “ An island worthy of its pious race,  
 “ In war triumphant, and unmatched in peace.

The five next letters contain the history of the Giant’s Causeway, from its discovery to the present time, with the volcanic theory of basalt.

The description of the Causeway, and of the two great promontories of Bergore and Fairhead, ‘which stand at the distance of eight miles from each other: both formed on a great and extensive scale, both abrupt toward the sea, and abundantly exposed to observation, and each in its kind exhibiting noble arrangements of the different species of columnar basalt,’ is extremely curious, but too long for this place.

In the next letter the author enumerates ‘the chief varieties of the basalt and its attendant fossils, as they occur in the northern parts of Ireland.

He then gives an extract of what has been written on the subject by Messrs. Desmarest and Faujas de St. Fond; after which he states what arguments may be derived from the varieties of the Irish basalt, and its attendant fossils, ‘in proof of the ancient existence of subterranean fire in their neighbourhood.’

The eleventh letter contains the objections to the volcanic theory of basalt, with the answers that may be made to them. Mr. Hamilton is of opinion that the pillars of basalt may have been formed by a process exactly

---

\* The name of Ireland.



actly analogous to what is commonly called chryftallization by fusion. The laft letter contains accounts of

‘ False Modes of reasoning adopted in Natural History, and false Conclufions in Religion and Mortality derived from thence—Instance of fair analogical reasoning to prove the Exiftence and Attributes of God—Examples of false reasoning to difprove his Exiftence and Attributes—Instances of Wifdom in the Structure of the Earth, and Proofs favourable to natural and revealed Religion, derived from the History of the Earth, and its Inhabitants.

## A R T. VIII.

*The History of Ancient Greece, its Colonies, and Conquests; from the earlieft Accounts till the Divifion of the Macedonian Empire in the Eaft. Including the History of Literature, Philofophy, and the Fine Arts. In two volumes, By John Gillies, LL. D. Cadell. 4to. two Guineas.*

THE advanced ftate of the month not allowing me time fufficient to go fully into the merits of this work, I fhall lay a fhort account of it before the public, and defer moft of the obfervations I have to make upon it to the next review. Dr. G's. plan is thus described in his preface.

‘ The following History commences with the infancy of Greece, and describes its gradual advancement towards civilization and power; But the main defign of my work is confined to the fpace of feven centuries, which elapsed from the fettlement of the Ionians in Asia Minor till the eftablifhment of the Macedonian empire in the Eaft; during which memorable period, the arts and arms of the Greeks, confpiring to excite the admiration and terror of the ancient world, juftly merit the attentive ftudy of the prefent age, and pofterity. In the general revolutions of their national confederacy, which, though always loofe and imperfect, was never altogether diffolved, I have interwoven the defcription and principal tranfactions of each independent republic, however fmall or inconfiderable; and by comparing authors feldom read, and not frequently

ly consulted for historical materials, have endeavoured to trace the intricate series, and to explain the secret connection of seemingly detached events, in order to reduce the scattered members of Grecian story into one perpetual unbroken narrative; a design, difficult indeed, and new, yet evidently well calculated to promote the great purposes of pleasure and utility.

‘ In the view which I have taken of my subject, the fluctuation of public affairs, and the vicissitudes of war and fortune, appear scarcely the most splendid, and surely not the most interesting, portion of Grecian history. By genius and fancy, not less than by patriotism and prowess, the Greeks are honourably distinguished among the nations of the earth. By the Greeks, and by them alone, Literature, Philosophy, and the Fine Arts, were treated as important concerns of state, and employed as powerful engines of policy. From their literary glory, not only their civil, but even their military transactions, derive their chief importance and dignity. To complete, therefore, my present undertaking, it seemed necessary to unite the history of arts with that of empire, and to combine with the external revolutions of war and government, the intellectual improvements of men, and the ever-varying picture of human opinions and manners.

‘ In the execution of this extensive plan, might I assume any merit to myself, it would be that of having diligently studied the Greek writers, without adopting their prejudices, or copying their narratives with servility. Many events, highly interesting to the citizens of Athens or of Sparta, now interest no more; concerning many important transactions, anciently too familiar to be explained, the Modern Reader will reasonably expect information. On some occasions, therefore, I found it necessary to concentrate and abridge; on others, to dilate and expatiate; but have never sacrificed that due relation of parts to the whole, and to each other, or violated that unity of design which I was ambitious to attain in the present History, by condescending to copy or translate. In the Work throughout, I have ventured to think for myself; and my opinions, whether well or ill founded, are, at least, my own.

The



The present History was undertaken, and a considerable part of it written, many years ago; by the advice of some persons of taste and learning, who, having read my historical Introduction to the Orations of Lyfias and Iſocrates, wiſhed to ſee the whole ſeries of Grecian ſtory treated on the ſame plan. My ſituation, and my leiſure, enabled me to meet their wiſh; but before my manuſcript was prepared for the Preſs, my ſtudies were interrupted by the only employment, not enjoined by ſome poſitive duty, which I ſhould have *allowed* (ſuch are the ſanguine hopes of authors!) to ſuſpend my literary labours. During that long interval, different portions of Grecian hiſtory have been ably treated in Engliſh, as well as in foreign languages. Yet, as moſt of thoſe works ſtill remain incomplete, and as none of them embrace the whole extent of my ſubject, or at all pre occupy my plan, I venture to offer the preſent History, deeply ſenſible as I am of its imperfections, to the indulgence of the Public.”

The two firſt chapters to p. 57, contain.

“ Chap. 1. View of the Progreſs of Civilization and Power in Greece, preceding the Trojan War.—History of that War.—Its Conſequences”

“ Chap. 2. Religion.—Government.—Arts.—Manners, and Character”

The ſecond of theſe is taken moſtly from Homer, and appears to me well executed, in the third chapter we have a good account of the laws of Lycurgus, which our author ingeniouſly contends to be tranſcripts of the manners of the heroic times.

After the third chapter, of which the following are the contents

“ Diſtracted State of Greece.—The Heracleidæ conduct the Dorians into Peloponneſus.—Divide their Conqueſts in that Peninſula —The Eolic, Ionic, and Doric Migrations.—Eſtabliſhment of Colonies in Thrace, Macedonia, Africa, and Magna Græcia. Influence of the Aſiatic Colonies on the Affairs of the Mother country.—The Abolition of Monarchy in Greece.—New Diſorders in that Country.—Four Inſtitutions which tended to remove them. The Amphictyonic Council. The Oracle of Delphi.—The Olympic Games.—The Spartan Laws”

Follow the account of the Messenian and first Sacred War. Dr. G. on this occasion gives us an account of the restoration of the Pythian games—a description of the Gymnastic and Equestrian exercises;—and the history of Grecian Music. The author enters into the causes of the perfection of the Grecian language and music, the melody of languages, the melody of music, their connection, the different kinds of Music, &c.

In this part use has been made of such supplies as were to be found in the Memoirs of the Academy of Inscriptions and other places.

The sixth chapter contains the following topics.

“ The Grecian Bards.—Heroic Poetry.—Change of manners.—Iambic or Satire.—Elegy.—Tyrtaeus, Callinus, Mimnermus.—Life of Archilochus.—Terpander.—Lyric Poetry.—The Nine Lyric Poets.—Sappho, Alcaeus, Anacreon, Myrtis, Corinna, Pindar.—Effects of the Sacred Games.—Strength.—Courage.—Contempt of Prejudices.—Taste.—Moral Principle.—Intellectual Powers.—Genius.”

From this I shall transcribe the character of Pindar, as a specimen of our authors' way of thinking and writing.

“ The lyric poetry of the Greeks thus united the pleasures of the ear, of the eye, and of the understanding. In the various nature of the entertainment consisted its essential merit and perfection; and he only could be entitled the prince of lyric poets, whose verses happily conspired with the general tendency of this complicated exhibition. By the universal consent of antiquity, this poet is Pindar, whom, ever since the eulogium of Horace, critics have extolled for the brilliancy of his imagination, the figurative boldness of his diction, the fire, animation, and enthusiasm of his genius. The panegyrics, bestowed on him, have generally more of the wildness of the ode, than of the coolness of criticism; so that the peculiar nature of his excellencies may still deserve to be explained. It will be allowed by every one who reads his works with attention, that Pindar is less distinguished by the sublimity of his thoughts and sentiments, than by the grandeur of his language and expression; and that his *inimitable* excellence consists in the energy, propriety, and magnificence of his style, which is admirably fitted to associate



with the lengthened tones of music, and the figured movements of the dance. The uniform cadence, the smooth volubility, and the light unimportance of ordinary composition, are extremely ill adapted to this association, which bringing every single word into notice, and subjecting it to observation and remark, must expose its natural meanness, insignificance, and poverty. But as much as the language of ordinary writers would lose, that of Pindar would gain, by such an examination. His words and phrases are chosen with an habitual care, and possess a certain weight and dignity, which, the more they are contemplated, must be the more admired. It is this magnificence of diction, those compound epithets, and those glowing expressions (which the coldness of criticism has sometimes condemned as extravagant) that form the transcendent merit of the Pindaric style, and distinguish it even more than the general flow of the versification, which is commonly so natural, free, and unrestrained, that it bears less resemblance to poetry, than to a beautiful and harmonious prose. It is not meant, however, that this great poet paid more attention to the choice, than to the arrangement, of words. The Majesty of the *composition* equalled, and in the opinion of a great critic, even surpassed the value of the materials. Dionysius, the critic to whom I allude, has explained by what admirable refinements of art Pindar gave to his words a certain firmness and solidity of consistence, separated them at wide intervals, placed them on a broad base, and raised them to a lofty eminence, from which they darted those radiations of splendour that astonished the most distant beholders.

But the most exalted fame cannot extend with equal facility to distance of time and distance of place. The poems of Pindar are now deprived of their accompaniments of music and dancing, by which they were formerly ennobled and adorned. They are now read in the retirement of the closet, without interest and without emotion. They were anciently sung to large assemblies of men, who believed the religion which they described, knew the characters whom they celebrated, and felt the influence of that piety and patriotism which they were admirably calculated to uphold. Such passages as may appear most exceptionable in the cool moments of solitary study,

study, would obtain the highest applause amidst the joyous animation of social triumph, when men are naturally disposed to admire every happy boldness of expression, and to behold, with unusual rapture, those lofty and dangerous flights which elevate the daring muse of Pindar.'

From this opinion I entirely dissent, for reasons which will be given in the next Review.

From chapter sixth to the eleventh. We have the accounts of the end of the Lydian Monarchy, and the Persian War.

The eleventh chapter contains the account of the flourishing condition of Magna Græcia; which gives an occasion to the first history of Pythagoras and his Philosophy.

The remainder of the volume contains the history of the Peloponnesian War; but previous to his entry upon it our author discusses the following topics.

“ Transition to the internal State of Athens.—Laws of Draco—Solon—Pisistratus—Clisthenes—Aristides—Pericles.—Final Settlement of the Athenian Government.—View of the Athenian Empire.—The combined Effects of external Prosperity and democratic Government on Manners—Arts—Luxury.—History of Grecian Literature and Philosophy.—Singular Contrast and Balance of Virtues and Vices.—The sublime Philosophy of Anaxagoras and Socrates.—The unprincipled Captiousness of the Sophists.—The moral Tragedies of Sophocles and Euripides.—The licentious Buffoonery of Aristophanes.—The imitative Arts employed to the noblest Purposes—and abused to the most infamous.—Magnificence of public Festivals.—Simplicity in private Life.—Modest Reserve of Athenian Women.—Voluptuousness, Impudence, and Artifices, of the School of Aspasia.

“ History of the Arts of Design.—Superiority of the Greeks in those Arts.—Causes of that Superiority—Among the Asiatic Greeks—Who communicated their inventions to Europe.—Bathyacles the Magnesian—Dipenus and Scyllis—Imitated in Greece, Italy, and Sicily.—The Athenians surpass their Masters.—Sublime Style of Art.—Works of Phidias, Polygnotus, &c.—Characteristic Excellence of Grecian Art.—Different Impressions made by Painters and Poets—Result on the Nature of their respective Arts.

In



In the second volume, the history goes on in the regular way till we come to Chap. xxiv. which treats of the Accusation of Socrates.—Artifices of his Accusers.—His defence.—Condemnation.—Address to the Judges.—His Conversation in Prison—and Death.—Transient Persecution of his Disciples.—Writings of Cebes—Æschines — State of Philosophy.—Of the Fine Arts.—Of Literature.—Herodotus — Thucydides—Xenophon.—Transition to the public Transactions of Greece.—The Spartans invade Elis.—The Messenians driven from Greece.—History of Cyrene—Of Sicily.—War with Carthage.—Siege of Agrigentum.—Reign of Dionysius.—Sicily the first Province of Rome. Dr. G. still thinks, notwithstanding the reasons so ably and repeatedly urged against it, that *The Clouds* were the remote cause of the death of Socrates.

As a farther specimen of the Author's manner, I shall insert from this Chapter, the account of the last day of the life of Socrates, and the account of the battle of Mantinea.

“ When the fatal vessel arrived in the harbour of Sunium, and was hourly expected in the Piræus, Crito, the most confidential of the disciples of Socrates, first brought the melancholy intelligence; and, moved by the near danger of his admired friend, ventured to propose a clandestine escape, shewing him at the same time that he had collected a sufficient sum of money to corrupt the fidelity of his keepers. This unmanly proposal, which nothing but the undistinguishing ardour of friendship could excuse, Socrates answered in a vein of pleasantry, which shewed the perfect freedom of his mind, “ In what country, O Crito! can I escape death? where shall I fly to elude this irrevocable doom, passed on all human kind?” To Apollodorus, a man of no great depth of understanding, but his affectionate and zealous admirer, who said, “ That what grieved him beyond measure was, that such a man should perish unjustly,” he replied, stroaking the head of his friend, “ And would you be less grieved, O Apollodorus! were I deserving of death?” When his friends, and Crito especially, insisted, “ That it would be no less ungenerous than imprudent, in compliance with the hasty resolution of a malignant or misguided multitude, to render his wife a widow, his children orphans, his disciples for ever miserable and forlorn, and  
conjured

conjured him, by every thing sacred, to save a life so inestimably precious ;” Socrates assumed a tone more serious, recalled the maxims which he professed, and the doctrines which he had ever inculcated, “ That how unjustly soever we were treated, it could never be our interest to practise injustice, much less to retort the injuries of our parents or our country ; and to teach, by our example, disobedience to the laws.” The strength of his arguments, and still more, the unalterable firmness and cheerful serenity that appeared in his looks, words, and actions, silenced the struggling emotions of his disciples. The dignity of virtue elevated their souls ; they parted with tears of inexpressible admiration, and with a firm purpose to see their master earlier than usual on the fatal morning.

“ Having arrived at the prison-gate, they were desired to wait without, because the Eleven (so the delicacy of Athens styled the executioners of public justice) unloosed the fetters of Socrates, and announced to him his death before the setting of the sun. They had not waited long, when they were desired to enter. They found Socrates just relieved from the weight of his bonds, attended by his wife Xantippe, who bore in her arms his infant son. At their appearance, she exclaimed, “ Alas ! Socrates, here come your friends, whom you for the last time behold, and who for the last time behold you !” Socrates, looking at Crito, desired some one to conduct her home. She departed beating her breast, and lamenting with that clamorous sorrow natural to her sex and her character.”

“ Socrates, meanwhile, reclining on the couch with his usual composure, drew his leg towards him, and gently rubbing the part which had been galled by the fetters, remarked the wonderful connection between what men call pleasure, and its opposite, pain. The one sensation, he observed (as just happened to his leg after being delivered from the smart of the irons), was generally followed by the other. Neither could long exist apart ; they are seldom pure and unmixed ; and whoever feels the one, may be sure that he will soon feel the other. “ I think, that had *Æsop* the fabulist made this reflection, he would have said, that the Divinity, desirous to reconcile these opposite natures, but finding the design impracticable, had at least joined their summits ; for which reason pleasure has ever since dragged pain after it, and pain pleasure.”

“ The



“The mention of Æsop recalled to Cebes, the Theban, a conversation which he had recently had with Euenus of Paros, a celebrated elegiac poet, then resident in Athens. The poet asked Cebes, “Why his master, who had never before addicted himself to poetry, should, since his confinement, have written a hymn to Apollo, and turned into verse several of Æsop’s fables?” The Theban seized the present opportunity to satisfy himself in this particular, and to acquire such information as might satisfy Euenus, who, he assured Socrates, would certainly repeat his question. The illustrious sage, whose inimitable virtues were all tinged, or rather brightened, by enthusiasm, desired Cebes to tell Euenus, “That it was not with a view to rival him, or with a hope to excel his poetry (for *that*, he knew, would not be easy), that he had begun late in life this new pursuit. He had attempted it in compliance with a divine mandate, which frequently commanded him in dreams to cultivate music. He had, therefore, first applied to philosophy, thinking *that* the greatest music; but since he was under sentence of death, he judged it safest to try likewise the popular music, lest any thing should on his part be omitted, which the gods had enjoined him. For this reason, he had composed a hymn to Apollo, whose festival was now celebrating; and not being himself a mythologist, had versified such fables of Æsop as happened most readily to occur to his memory. Tell this to Euenus—bid him farewell; and farther, that if he is wise, he will follow me; for I depart, as it is likely, to-day; so the Athenians have ordered it.”

“The last words introduced an important conversation concerning suicide, and the immortality of the soul. Socrates maintained, that though it was better for a wise man to die than to live, because there was reason to believe that he would be happier in a future than in the present state of existence, yet it could never be allowable to perish by his own hand, or even to lay down life without a sufficient motive, such as that which influenced himself, a respectful submission to the laws of his country. This interesting discussion consumed the greatest part of the day. Socrates encouraged his disciples not to spare his opinions, from delicacy to his present situation. Those who were of his mind he exhorted to persevere. Entwining his hand in  
the

the long hair of Phædo, "These beautiful locks, my dear Phædo, you will this day cut off; but were I in your place, I would not again allow them to grow, but make a vow (as the Argives did in a matter of infinitely less moment) never to resume the wonted ornament of my beauty, until I had confirmed the doctrine of the soul's immortality."

"The arguments of Socrates convinced and consoled his disciples, as they have often done the learned and virtuous in succeeding times. "Those who had adorned their minds with temperance, justice, and fortitude, and had despised the vain ornaments and vain pleasures of the body, could never regret their separation from this terrestrial companion. And now," continued he, in the language of tragedy, "the destined hour summons me to death; it is almost time to bathe, and surely it will be better that I myself, before I drink the poison, should perform this operation, than occasion unnecessary trouble to the women after I am dead." "So let it be," said Crito; "but first inform us, Socrates, in what we can do you pleasure, respecting your children, or any other concern." "Nothing new, O Crito! but what I have always told you. By consulting your own happiness, you will act the best part with regard to my children, to me, and to all mankind! although you bind not yourselves by any new promise. But if you forsake the rules of virtue, which we have just endeavoured to explain, you will benefit neither my children, nor any with whom you live, although you should now swear to the contrary." Crito then asked him, "How he chose to be buried?" "As you please, provided I don't escape you." Saying this, he smiled, adding, that as to his *body*, they might bury it as seemed most decent, and most suitable to the laws of his country.

He then retired into the adjoining chamber, accompanied only by Crito; the rest remained behind, like children mourning a father. When he had bathed and dressed, his sons (one grown up, and two children), together with his female relations," were admitted to him. He conversed with them in the presence of Crito, and then returned to his disciples near sun-set, for he tarried long within. Before he had time to begin any new subject, the keeper of the prison entered, and standing near Socrates, "I cannot," said he, "accuse you, O Socrates! of the rage and execrations  
too



too often vented against me by those here confined, to whom, by command of the magistrates, I announce that it is time to drink the poison. Your fortitude, mildness, and generosity, exceed all that I have ever witnessed; even now I know you pardon me, since I act by compulsion; and as you are acquainted with the purport of my message, farewell, and bear your fate with as much patience as possible." At these words the executioner, hardened as he was in scenes of death, dissolved in tears, and, turning from Socrates, went out. The latter following him with his eye, replied, "And you also farewell; as to me, I shall obey your instructions." Then looking at his disciples, "How truly polite," said he, "is *the man*! During my confinement, he often visited and conversed with me; and now, how generously does he lament my death! But let the poison be brought, that we may obey his orders."

Crito then said, "Still, O Socrates! there is time; the sun still brightens the tops of the mountains. Many have I known, who have drunk the poison late in the night, after a luxuriant supper and generous wines, and lastly, after enjoying the embraces of those with whom they were enamoured. But hasten not; it is yet time." "With good reason," said Socrates, "these persons did what you say, because they believed thereby to be gainers; and with good reason I shall act otherwise, because I am convinced that I should gain nothing but ridicule by an over-anxious solicitude for life; when it is just ready to leave me." Crito then made a sign to the boy, who waited; he went, ground the hemlock, and returned with him who was to administer it. Socrates perceiving his arrival, "Tell me," said he, "for you are experienced in such matters, what have I to do?" "Nothing farther than to walk in the apartment till your limbs feel heavy; then repose yourself on the couch. Socrates then taking the cup in his hand, and looking at him with ineffable serenity, "Say, as to this beverage, is it lawful to employ any part of it in libation?" The other replied, "There is no more than what is proper to drink." "But it is *proper*," rejoined Socrates, "and necessary, if we would perform our duty, to pray the gods, that our passage hence may be fortunate." So saying, he was silent for a moment, and then drank the poison with an unaltered countenance. With a mixture of gentleness and

VOL. IX. R authority,



authority, he stilled the noisy lamentations of his friends, saying, that in order to avoid such unmanly complaints, he had before dismissed the women. As the poison began to gain his vitals, he uncovered his face, and said to Crito, "We owe a cock to Æsculapius; sacrifice it, and neglect it not." Crito asked, if he had any thing further to command? But he made no reply. A little after, he was in agony; Crito shut his eyes. Thus died Socrates; whom, his disciples declared, they could never cease to remember, nor remembering, cease to admire. "If any man," says Xenophon inimitably, "if any man, a lover of virtue, ever found a more profitable companion than Socrates, I deem that man the happiest of human kind."

---

"The repeated misfortunes, which would have broken the spirits of an ordinary commander, only determined Epaminondas to a general engagement, in which he might either wipe off the memory of his late disgrace, or obtain an honourable death, fighting to render his country the sovereign of Greece. The confederates had re-assembled at Mantinæa, strengthened by considerable reinforcements. Fresh succours had likewise arrived to the Thebans.

"Never had such numerous armies taken the field during the perpetual wars in which those unhappy republics were engaged. But battles become really interesting, not so much by the number of the troops, as by the conduct of the generals. It is worth while, says the military historian, to observe the operations of Epaminondas on this memorable occasion. Having ranged his men in battalions, he led them, not along the plain, which was the nearest road to Mantinæa, but turning to the left, conducted them by a chain of hills which joined that city and Tegea, and skirted the eastern extremity of both. The enemy, apprised of his march, drew up their forces before the walls of Mantinæa; the Lacedæmonians, and such Arcadians as had embraced the more honourable cause, in the right wing, the Athenians in the left, the Achæans and Elians forming the main body. Meanwhile Epaminondas marched slowly along, extending his circuit, as if he wished to decline the engagement. Having approached that part of the mountain which faced the hostile army, he ordered his men to halt, and to lay down their arms. His former movements had occasioned great doubt and perplexity;



plexity ; but now it seemed evident that he had laid aside all thoughts of fighting that day, and was preparing to encamp. This opinion, too lightly conceived, proved fatal to the enemy. They abandoned their arms and their ranks, dispersed in their tents, and lost not only that external arrangement, but that inward preparation, that martial ardour of mind, which ought to animate soldiers at the near prospect of an engagement. Epaminondas seized the decisive moment of attack. Facing to the right, he converted the column of march into an order of battle. His troops were thus disposed instantaneously in the same order in which he meant to fight. At the head of his left wing, which consisted of the flower of the Bœotians, and which, as at the battle of Leuctra, he formed into a firm wedge, with a sharp point, and with spreading flanks, he advanced against the Spartans and Mantinæans ; and trusting the event of the battle to the rapid impulse of this unexpected onset, he commanded the center and right wing, in which he placed less confidence, to proceed with a slow pace, that they might not come up and grapple with the opposing divisions of the enemy, until the victory of his left wing had taught them to conquer.

‘ This judicious design was crowned with merited success. The enemy, perceiving the dreadful shock to which they were exposed, flew to their arms, put on their buckles and helmets, bridled their horses, and suddenly resumed their ranks ; but these different operations were performed with the trepidation of surprise and haste, rather than with the ardour of hope and courage ; and the whole army had the appearance of men prepared rather to suffer, than to inflict, any thing cruel or terrible. The Spartans and Mantinæans, drawn up in firm order, sternly waited the first brunt of the assailants. The battle was fierce and bloody, and after their spears were broken, both parties had recourse to their swords. The wedge of Epaminondas at length penetrated the Spartan line, and this advantage encouraged his center and right wing to attack and repel the corresponding divisions of the enemy. The Theban and Thessalian cavalry were equally successful. In the intervals of their ranks Epaminondas had placed a body of light infantry, whose missile weapons greatly annoyed the enemy’s horse, who were drawn up too deep. He had



likewise taken the precaution to occupy a rising ground on his right with a considerable detachment, which might take the Athenians in flank and rear, should they advance from their post. These prudent dispositions produced a victory, which Epaminondas did not live to complete or improve. In the heat of the battle he received a mortal wound, and was carried to an eminence, which was afterwards called the Watch-tower, probably that he might the better observe the subsequent operations of the field. But with the departure of their leader was withdrawn the spirit which animated the Theban army. Having impetuously broke through the hostile ranks, they knew not how to profit of this advantage. The enemy rallied in different parts of the field, and prevailed in several partial encounters. All was confusion and terror. The light infantry, which had been posted amidst the Theban and Theffalian horse, being left behind in the pursuit, were received and cut to pieces by the Athenian cavalry, commanded by Hegilochus. Elated with this success, the Athenians turned their arms against the detachment placed on the heights, consisting chiefly of Eubœans, whom they routed and put to flight, after a terrible slaughter. With such alternations of victory and defeat ended this memorable engagement. Both armies, as conquerors, erected a trophy; both craved their dead, as conquered: and this battle, which being certainly the greatest, was expected to have proved the most decisive, ever fought among the Greeks, produced no other consequences but that general languor and debility long remarkable in the subsequent operations of those hostile republics.

When the tumult of the action ceased, the most distinguished Thebans assembled around their dying general. His body had been pierced with a javelin; and the surgeon declared, that it was impossible for him to survive the extraction of the weapon. He asked whether his shield was safe? which being presented to him, he viewed it with a languid smile of melancholy joy. He then demanded, whether the Thebans had obtained the victory? Being answered in the affirmative (for the Lacedæmonians indeed had first sent to demand the bodies of their slain), he declared himself ready to quit life without regret, since he left his country triumphant. The spectators lamented, among



mong other objects of sorrow, that he should die without children, who might inherit the glory of his name, and the fame of his virtues. "You mistake," said he with a cheerful presence of mind, "I leave two fair daughters, the battles of Leuctra and Mantinæa, who will transmit my renown to the latest ages." So saying, he ordered the weapon to be extracted, and immediately expired. The awful solemnity of his death corresponded with the dignified splendor of an active and useful life. He is usually described as a perfect character; nor does the truth of history oblige us to detract any thing from this description, except that in some instances, and particularly in his last fatal invasion of the Peloponnesus, he allowed the blaze of patriotism to eclipse the mild light of justice and benevolence. He was buried in the field of battle, where his monument still existed, after four centuries, in the time of Pausanias, with an inscription in elegiac verse, enumerating his exploits. Hadrian, then master of the Roman world, added a second column, with a new inscription, in honour of a character, whom that unsteady emperor had genius to admire, but wanted firmness to imitate.

From this period to the end, the historical narrative is only broken by chapters 32 and 40, of which the following are the contents.

*Chap. XXXII.*—State of Greece after the Battle of Mantinæa. — The Amphictyonic Council. — Returning Prosperity of Athens—Vices resulting from its Government.—Abuses of the judiciary Power.—Of the Theatre.—Degeneracy of Grecian Music—Extreme Profligacy of the Athenians.—The Vices of Chares render him the Idol of the Multitude:—The Social War.—Banishment of Timotheus and Iphicrates—Disgraceful Issue of the War.—Philosophy.—Statuary.—Praxiteles.—The Cnidian Venus.—Painting. Pamphilius, Nicias, Zeuxis. — Literature. Xenophon. His military Expeditions. Religious and Literary Retreat. Lyfias. Isocrates. Plato. His Travels. He settles in the Academy. His great Views. Theology. Cosmogony. Doctrine of Ideas. Of the Human Understanding. The Passions. Virtues, State of Retribution. Genius and Character.

*Chap.*

*Chap. XL.*—State of Literature in the Age of Alexander—Poetry—Music—Arts of Design—Geography—Astronomy—Natural History—Works of Aristotle.—Philosophical Sects established at Athens.—Decline of Genius.—Tenets of the different Sects.—Peripatetic Philosophy.—Estimate of that Philosophy.—Its Fate in the World.—Coincidence in the Opinions of Zeno and Epicurus.—The Stoic Philosophy.—Estimate of that Philosophy.—The Epicurean Philosophy.—Character of Epicurus.—Philosophy of Pyrrho—Conclusion.

---

## A R T. IX.

*Emilia Galeotti, a German Tragedy, by Lessing.*

(Continued from the last Review.)

**I**N the fifth act the prince tells Edward Galeotti, that his daughter must be transferred to the house of the chancellor Grimaldi, to stay there till Appiani's death is enquired into. Edward, who knows that Grimaldi is a creature of the prince's, and his house the house of riot, immediately determines to kill her.

As the prince is going off he says, Oh Galeotti, if you would indeed be my friend and father!

*Ed.* (*Looking at him after a pause.*) Why not?—With all my heart—Ah! ah! ah! (*Looking wildly round.*) by heavens, I think it was myself.—Very well, pleasant, the play draws towards an end.—Thus, or thus—but if they understood each other—if it was all a farce, if she is not worthy of what I mean to do for her—(*a pause*)—to do for her—What is it I mean to do for her?—Have I the heart to own it to myself?

*E.* How!—you here, my father—and only you—and my mother not here?—and the count not here? and you so agitated, my father?

*Ed.* And you so quiet, my daughter?

*E.* Why not, father?—either nothing is lost or all; to  
bc



be able to be quiet, and to be *obliged* to be quiet, comes it not to the same thing?

*Ed.* But how dost think things are circumstanced?

*E.* That all is lost, and that we *must* be quiet.

*Ed.* And thou wilt be quiet, because thou must be so.—Who art thou? a virgin and my daughter. A man and thy father is ashamed of thee.—But let me hear what thou meanest by all's lost?—Is it, that the Count is dead?

*E.* And the cause of his death, the cause—ah, and is it so, is the whole horrid story true, which I read in my mother's wet and frightened eyes?—where is my mother?—where is she?

*Ed.* Gone, and we will go after her.

*E.* The sooner the better; for if the Count be dead, and dead for that cause, why do we linger here? let us fly, father.

*Ed.* Fly, fly?—thou art and remainest in the hands of the robber.

*E.* I remain in his hands?

*Ed.* And alone, without thy mother, without me.

*E.* I alone in his hands! never more, father, or you are not my father.—I alone in his hands!—but be it so; leave me, leave me so, I will soon see who detains me, who constrains me; who that human being is, that can constrain another human being.

*Ed.* I thought, my child, thou hadst been quiet?

*E.* I am so, but what call ye to be quiet? It cannot be sure to fold one's hands together, to suffer what one should not suffer—and bear what one ought not to bear.

*Ed.* Ah, if thou thinkest so, let me embrace thee, my daughter. I have ever said it, woman is the master-piece of nature; but she forgot herself, and made them of too fine materials; otherwise every thing is better in you than in us.—Ah, if that be thy quiet, I have found mine again in you. Let me embrace thee, my daughter. Bethink thee, that under the pretence of a judicial investigation—Oh, the hellish farce—he tears thee from our arms, and carries thee, to Grimaldi.

*E.* Tears me?—carries me?—*will* tear me?—*will* tear me? as if *we* had no *will*!

*Ed.* So thought I too, and therefore brought this dagger to plunge it into the heart of one or both of us.

*E.* Not

*E.* Not both, my father, not both : one life only do the hunters pursue.

*Ed.* Child it is no bodkin.

*E.* Would that the bodkins were all daggers ! Would they were !

*Ed.* What is it come to this ?—not yet—not yet—bethink thee, thou hast only one life.

*E.* And only one innocence.

*Ed.* Which is raised above all power.

*E.* But not above all taint.—What is power ? To be able to corrupt is to have power. I have blood, my father, as young and warm blood as any one. My thoughts are thoughts too. I stand for nothing, am good for nothing. I know the house of Grimaldi. It is the house of riot. I only spent one hour there, in the presence too of my mother, and there arose such tumults in my breast, as the strongest sanctions of religion could hardly subdue in a week.—Give me the dagger.

*Ed.* And if thou knewest the hand that gave the dagger.

*E.* What if I know it not ; a friend unknown is not the less a friend for being unknown. Give it me.

*Ed.* And if I do—there. (*gives it to her.*)

*E.* And there ! (*attempts to stab herself, he snatches it out of her hand.*)

*Ed.* How rash !—it is not for thy hand.

*E.* 'Tis true, I should do it with a bodkin (*she feels for one in her hair, and takes out the bridal rose put in in the first act.*) Thou still here ? Away with thee, what hast thou to do in the hair of a thing such as a father means that I shall be ?

*Ed.* Oh ! my daughter——

*E.* Oh ! my father—but you will not be one, why then trifle in vain ? (*In a strain of great bitterness, whilst she tears the rose.*) Formerly there were fathers, who to save a child drove the shaft in themselves ; fathers who made a second present of life, but those were deeds of old time ; there are no such fathers now.

*Ed.* There are, my daughter, there are. (*stabs her.*) Gods, what have I done ?

*E.* Broke off a rose before the storm did blast it.—Let me kiss the fatherly hand.

*Scene*



*Scene the last. — Enter the Prince and Marinelli.*

*P.* Ha ! what has happened ? Is not Emilia well ?

*Ed.* Well, very well.

*P.* What is't I see ?

*M.* Amazement !

*P.* What is't you have done ?

*Ed.* Broke off a rose before the storm did blast it. Was't not thus my child ?

*E.* Not so, my father ; myself, myself.

*Ed.* Not thou, my daughter, not thou, my daughter ; go not out of the world with a falshood ; not thou, my daughter ; thy father, thy unhappy father.

*E.* Ah—my father. (*She dies.*)

*Ed.* Look at her, Prince, look at her ; does she not please thee now. Does this blood, which cries for vengeance on thee, still raise passions ? (*After a pause.*) But you wait for the end of the tragedy, and you expect me to close all, by turning the dagger against myself. But you mistake me (*throwing the dagger at his feet*) there, there lyes the bloody witness of my transgression.—I go and deliver myself up to prison.—I go and expect thee as my judge—and then I expect thee before the judge of us all.

*P.* (*To Marinelli, after looking upon the body some time in silence.*) Now bethink thee, wretch (*tears the dagger from him*)—No, thy blood shall not mix with this blood.—Go into everlasting banishment—Go, I say, is it not enough that princes are men, but they must have devils for their friends ?

## A R T. X.

*A Dissertation on the Antiquity of the Earth. Read at the Royal Society, 12th May, 1785. By the Rev. James Douglas, F. A. S. 4to. Nicoll.*

OUR author begins the work with an account of a fossil Hippopotamus, discovered at Chatham in 1773, from which he endeavours to prove,

VOL. IX.

S

‘ That

‘ That this island has been under a warmer influence of climate than at this present æra.

‘ That the animal called the Hippopotamus, the inhabitant of the continent of Africa, must have been deposited on the strand of the river Medway by waters, separable from that epoch recorded in holy writ, which submerged the world in forty days.

‘ That the earth was once endued with a power of transmuting bodies into stony or hard substances, which it seems no longer to possess ; or that by the undoubted testimony of these petrified animal bones, they must have been interred much anterior to any written record, from some extraordinary convulsion of the globe.

‘ I beg leave to observe, when I speak of petrification, that I mean a quality which the earth appears to have had of indurating bodies, by the operation of certain acids, and not of that quality with which certain soils are endued, of depositing an earthy or ferruginous incrustation on the bodies enclosed in it : or of that power which produces sparry and stalactical matter, and which is sometimes found to enclose heterogeneous bodies ; in short, of that power which is known to come within the scope of human definition, and to which a physical cause can be ascribed.’

The author is led to this conclusion by the examination of several other fossil remains.

In page 38 we have an account of an acid menstruum to dissolve the hardest body.

The work is accompanied with several plates,

## LITERARY INTELLIGENCE.

Extract of a letter from Mr. Bourrit of Geneva, to Mr. De la Lande, giving an account of an attempt to ascend to the top of Mount Blanc—*From the Journal des Scavans.*

My son and I set out from Geneva the 10th of Sept.  
1785,



1785, and came to Chamoini, from whence we dispatched three of our guides to build a hut as near as possible to the *Aiguille du Goute*, which we proposed to ascend. They built it at the height of 1220 toises. On Monday the 13th, we went to *Bianocay*, the place of our rendezvous, where we found M. de Saussure, employed in making experiments. Here we spent the night, and the day following we climbed the rocks, by which the year before I had arrived at the foot of *Aiguille du Goute*. After a walk of six hours we reached our hut, which was in a superb and singular situation, with immense plains of ice and snow extending to right and left, and the *glacis of Bianocay*, with the *Aiguille du Goute* still above them. It was not extremely cold, the thermometer keeping up to one degree and an half above 0.

At day break we prepared to scale the *Aiguille du Gouté*, which has the appearance of being so steep that it does not seem possible to ascend it. We first reached some glaciers; then the rocks which form its base, and being arrived at the top of those, we found ourselves on a vast plain of snow, from whence we had a view of the lake of Geneva, and an immense horizon: we had now nothing but the needle itself to climb; and here commenced the most difficult part of our enterprize; we had several hollows of steep ice to cross, and were obliged to hew out a way with our axes.

After passing these hollows, which have all the appearance of being inaccessible, we ascended rocks still more steep, some solid, others loose and ready to give way; the intervals between them filled up with snow; here it was impossible to stand without our *crampons*, or sharp irons under our shoes. Thus we continued to climb during five hours, amidst the most dreadful obstacles.

At first most of us were incommoded with a head-ach, though we were protected from the sun, which did not reach us till eleven o'clock; afterwards we had to contend with new fallen snow, into which we sunk more or less; and the brightness of it was very troublesome to our eyes. At length we were totally stopped, partly by fatigue, partly by the difficulty of mounting through snow, almost as upright as a wall. One only of our guides continued still to climb during three quarters of an hour, and actually reached the top of the needle, not without



danger. Whilst he was gone M. de Saussure made an observation with his barometer, and found that we were at the height of 1900 toises; that is 337 toises higher than the Buet, where M. de Luc had observed: the mercury was down to 18 inches, one line, and  $\frac{12}{16}$ ; the thermometer was at the same time two degrees above 0; whilst at Chamouin it was at  $13^{\circ}$  and at Geneva  $17^{\circ}\frac{1}{2}$ . At this height our view was immense; on one side we saw into Dauphinè, and on the other the mountain of *la Fourchu*, from which the Rhone takes its rise.

The descent from this elevation was attended with much more difficulty than the ascent, and during five hours, in which time we arrived at our hut, we felt terrors of which they can have no idea who have not been in such singular situations. M. de Saussure however attended to every object of this excursion: he made experiments, he collected fossils, and it was surprizing to see him standing on a little point of a rock, with a precipice of 1000 toises under his feet, making his observations with the same coolness as if he had been at home.

We saw several superb *Avalanches* of snow, rolling from the top of the ice, and sinoaking along with such prodigious fury as to be driven 200 toises up the opposite mountain.

We could not but admire the spirit and strength of our guides; one of them, whose name is Jacquet, walked 36 leagues without resting. He came from la Grue to Biancoçay on Tuesday morning, he went up to the hut, which is 8 leagues, with a heavy load; scarcely were we arrived, when he offered to go down again a league below Biancoçay, to fetch us some fresh provisions; he went and returned on Wednesday morning at four o'clock, ascended the needle with us, and the same day went down with me to Biancoçay, and from thence to la Grue.

M. de Saussure's face was much burnt, and afterwards pealed; and when we were on our highest station the sun had such an effect on me as almost to deprive me of my senses, and it would have been worse had not my son covered me with his umbrella.

The excursion to Mount Blanc is become so fashionable, that there were no less than 3000 travellers, not reckoning their attendants, at Chamoini last season.



The resort of travellers being to this place, where the guides also live, every attempt to scale the mountain had been on this side, by the *Montanvert*, which is to the north, till M. Bourrit discovered this easier way to the west, by the glacier of *Biançay*.

There will be a full account of this excursion in the second volume of M. de Saussure's *Voyages dans les Alpes*, which is in the press; but as that large work will be some time before it comes out, especially since the ingenious author is unfortunately very ill, this short history of M. Bourrit's will probably not be unacceptable.

I hear that Mr. Sennebier is printing his *Histoire littéraire de Geneve*.

#### DIVINITY.

Since the account of Professor Eichorn's Introduction has been printed, I have learned that the first volume is translated into French, by Mr. Y. Van Hameswêld, Professor of Divinity at Utrecht, who probably will translate the whole work. The price of the volume he has translated is five shillings. It is printed at Amsterdam.

Lezioni pastorale opportune ai rescovi né tempi presenti lavorate secondo la mente santissima di N. S. Papa Pio vi. &c. &c. 1784.

There are eighteen sermons on a text given out by Pope Pius vi. when he came to the Papal crown, to shew that he is the head of the church.

#### ANECDOTE OF EULER.

Euler lived at Petersburg during the administration of Biren, one of the most tyrannical ministers that ever breathed. On the philosopher's coming to Berlin after the tyrant's death, the late queen of Prussia, who could hardly get a word out of him, asked him the reason of his silence, because, said he, I come from a place where if a man says a word he is hanged.

#### HISTORY.

Etat actuel de la Saxe par un ministre étranger accrédité à la cour de Saxe en 1772.

Histoire de la Réformation, ou Origine et Progrès du Luthéranisme depuis 1517, jusqu'en 1530, Ouvrage posthume de M. Isaac Beausobre, 2 vol. Elmsly.

I believe the four volumes of this work are published, though I have seen only two of them. It is written in a pleasing

pleasing style, but contains nothing more than an abridgement of Seckendorff, which was the less wanted, because there was already one by Roesi, which has been translated into French. Those, however, who have not the latter, will meet here with a great deal of information about Luther, and his works, which they will be glad to have.

#### MATHEMATICS.

*Theorie du Mouvement et de la Figure elliptique des Planetes* par Mr. de la Place de l'Ac. R. d. Sc. 1784, 153 p. 4to. *Theorie des Attractiones des Spheroides et de la Figure des Planetes* par M. de la Pl. 1785, 84 p.

#### CLASSICAL LEARNING.

*Titii Petronii Arbitri Satyricon et Fragmenta*, Berlin, 1785 8vo. 85 pages.

This is a trial whether the Germans can recover the reputation they formerly had for printing fine editions. It is said to be a superb book. The editor is Count Rewickzki, Imperial minister at Berlin, and who is expected to come to England in that character.

#### BOTANY.

*Georgii Rudolphi Bohmeri Univer. Witteb. senioris commentatio physico-botanica de plantarum semine.*

This is a good compilation of all that has been said by different authors on the seeds of plants.

#### NATURAL HISTORY.

*Reise durch Sachsen in Ruchficht der Naturgeschichte und Oekonomie unternommen und beschrieben von Nathanael Gottfred*, 1785, 548 p. 4to with 18 vignettes and 39 copper plates. There are a few illuminated copies in royal folio.

This work is spoken of in the Gottingen Review as a valuable accession to Natural History.

#### GEOGRAPHY.

I find by the Gottingen Review, that Father Joseph Tiefenthaler's historico geographical Description of Hindostan, written originally in Latin, but now translated into German by Mr. Bernouilli, who has greatly improved it, is the best work upon that subject which exists in any language—It was printed in 1772.

Po-



## POLITICS.

Eclaircissemens de divers sujets interessans pour l'homme d'Etat et de lettres, 48 p. 8vo.

This work, say the Gottingen Reviewers, comes probably from Berlin, and is distinguished for the style, choice of materials, and precision, which mark Mr. B.'s productions. These are the titles of the chapters.

Chap. I. Cession du droit des premieres prieres.

Chap. II. Peut on fixer le nombre de vaisseaux que l'on peut souffrir a' son ennemi.

Chap. III. l'Echange des Etats de l'Empire. The author is of opinion the thing ought not to be.

Chap. IV. Ligues de Etats de l'Empire.

Chap. V. Traites de commerce et de navigation de la Prusse.

Chap. VI. Servitudes du droit des gems.

## JOURNALS.

A journal is at length published at Madrid called Memorial Literario, instructivo y curioso de la corte di Madrid. The first number was published in January 1784. It contains meteorological, medicinal, and chyrurgical observations for the month past; reviews of books; accounts of what has been done by the several academies, accounts of proclamations, festivities, theatrical amusements, &c. &c. It appears by this publication, which is not entirely without merit, that the capital of the Spanish dominions abounds more in ordinances of police than taste or science. The books reviewed in the course of a year are about 200, one third of which is divinity, the rest plays, poetry, and translations. Festivals abound, and there is now and then an Auto-da-Fe.

## MISCELLANEOUS.

Commentationes Societatis Regiæ Scientiarum Gottin-genfis, 1783 and 1784, Tom. VI. 4to.

This volume contains several good classical papers; amongst others Professor Gatterer's third account of Thrace, according to Herodotus and Thucydides, with a map of Thrace. Professor Walch on the τοῖς ἔκτος ἐκκλησιας and the τοῖς ἔκτος in the words of Constantius cited by Eusebius. Professor Meiners on the virtues, merits, and writings of M. Aurelius Antoninus; Professor Heyne

ON

on the order of battle of the Greeks, and the attack of the Grecian camp by the Trojans.—Mr. Heyne has lately published a curious dissertation with this title, *Demogorgon seu Demiurgus, e disciplina magica repetitus*.

The works which the celebrated Valckenar has left behind him, consist of an edition of Xenophon's *Ellenics*, some notes on Callimachus, and some notes on the Apocryphal books of the Old Testament.

A Lyceum has lately been opened at Paris, where lectures are to be read by the following Professors. History, M. de Marmontel—Literature, M. de La Harpe—Mathematics, M. Condorcet—Physics, Mr. Monges—Chemistry and Natural History, M. Fourcroy—Anatomy and Physiology, M. Sue; and the modern languages by proper masters. The Lyceum is to be open every day, morning and evening, and each professor is to read two hours in each week.

Mr. Mendelsohn the celebrated Jew of Berlin, author of the *Phædo*, and several other metaphysical works, as remarkable for the close reasoning as the peculiar elegance of the style, has just published in German, *Morning Meditations on the Existence of God*.

The Gottingen Reviewers (Jan. 7, 1786) speak of Professor White's *Sermons* as an elegant and interesting work, containing nothing very new. They find fault with him for lowering the character of Mahomet, and likewise for what he says of the Mahometan religion having been indebted for its spread to the doctrine of the unity, &c. &c.

The Abbé Augier has sent over proposals for his intended edition of Demosthenes. He tells us he proposes to follow the same method as in his *Lyfias* and *Isocrates*. The notes carefully selected from the other editions will be on the same page with the text. The Abbé has also collected several MSS. in the king's library and that of St. Germain.

The work will consist of four or five volumes in 4to. The price of which will be 48 livres a volume for the fine paper, and 15 livres a volume for the common paper. The king of France has subscribed for 25 copies, for which reason no money will be required of the subscribers till the work comes out; but the author is very desirous of having subscriptions from this country.



---

A

NEW REVIEW,

For MARCH, 1786.

---

A R T. I.

*Professor Meiners's Plan of a History of all Religions.*

C H A P. IV.

*Of the Adoration of Fire and the Lingam, and of the Service  
of unknown and allegorical Divinities.*

S E C T. I.

THE adoration of fire seems to have gone from the oldest habitations of mankind into all countries. Not only the Scythians<sup>a</sup>, Chaldeans<sup>b</sup>, Persians<sup>c</sup>, Celts<sup>d</sup>, Greeks<sup>e</sup>, Romans<sup>f</sup>, and Slavonians<sup>g</sup>, were worshippers of fire, but the Mongols<sup>h</sup>, the Finns<sup>i</sup>, the Americans<sup>k</sup>, and, above all, the Guebres or Parsæ<sup>l</sup>. Amongst some nations the service was performed by priests, in others by priestesses or young women<sup>m</sup>. Not all the nations who acknowledged a god-like fire, or the divinity of fire, had an unextinguishable fire burning<sup>n</sup>; as on the other hand many people who did not worship it, had an unextinguishable one burning in their temples<sup>o</sup>.

- <sup>a</sup> Herod. IV. c. 59. 61. 127. *Memoires de l'Academie des Inscr* XXV. p. 40. et XXX. 782.  
<sup>b</sup> Selden. de diis Syris. p. 321.  
<sup>c</sup> See my Differ. on the Religion of the Persians.  
<sup>d</sup> Keisler *Antiq. Celt.* p. 18.  
<sup>e</sup> *Mem. de l'Academie des Inscr.* II. cc.  
<sup>f</sup> Nadal *Histoire des Vestales* in 4 V. of *Mem. de l'Acad. des Inscr.* p. 163. u. f. and XXXI. p. 153.  
<sup>g</sup> See Anton, p. 81.  
<sup>h</sup> Georg. Ruff. *Pop.* p. 389. *The Thibetans and Hindoos.* Georg. *Alphab. Thib. Praef.* p. 33. and *Lettres Edifiantes Rec.* IX. p. 35.  
<sup>i</sup> Anton l. c. *Rytfschkow* p. 93.  
<sup>k</sup> Adair, p. 117. *Robertf.* i. 384.  
<sup>l</sup> Gmelin III. p. 43. *Hanway* I. 263  
<sup>m</sup> See Nadal l. c.  
<sup>n</sup> *Ib.*  
<sup>o</sup> *Ib.* p. 164. *Levit.* c. 6. *Roger* II. 9. *Barbinais* II. p. 235.

## S E C T II.

There is no deity either the origin or extent of whose service is so difficult to investigate as that of the Phallus or Lingam. Some nations adored the male <sup>a</sup>, some the female organ of generation <sup>b</sup>, and others both united <sup>c</sup>. Others again gave them different shapes, so that they are hardly to be recognized <sup>d</sup>, and they have a mythology of their own <sup>e</sup>. They not only carried about the image of this God at their festivals <sup>f</sup>, but the women kissed it without any kind of shame <sup>g</sup>, and the brides offered to it their virginity <sup>h</sup>; the priest sometimes received this present in the name of the Divinity, but not from all the young women, only from the brides of Kings and Chiefs <sup>i</sup>.

<sup>a</sup> The oldest Greeks II. 44 *Herod.* Likewise the Ægyptians, Assyrians, Syrians and Phenicians. *Bayer ad Selden de Diis Syris*, p. 235. *Law of Moses* by *Michaelis* V. p. 308, 9. *The Hindoos*, *Hamilton*, p. 381. *Rec. de Voy. faits pour l'Etab. de la Comp. &c.* III. p. 10.

<sup>b</sup> The *μύλλος* was carried round and honoured at the feast of Ceres in Syracuse, as was the *Κταις* in the Thesmophorie. *St. Croix sur les Mysteres*, p. 381. 400.

<sup>c</sup> In Hindostan i. 145 *Anquet.*

<sup>d</sup> In Hindostan *Roger* II. 2. In Hierapolis *Lucian* III. 463. The Priapus of the Greeks themselves was a new God, xiii. 879. *Strab. Almelow.*

<sup>e</sup> Read



<sup>e</sup> Read the fable of Bacchus, *Arnob.* v. 28. Of the Lingam or Schiwen, *Roger* ii. 2. *Sonnerat.* i. 148. 151. And then the fables of the Egyptian Osiris.

<sup>f</sup> See above, and *August. de Civitate Dei*, vii. 21. also iv. c. 10. vi. c. 9.

<sup>g</sup> *Ib.* and *Hamilton*, p. 152. for the veneration of the Guerlicon in the middle ages, *H. Etienne Apologie pour Herodote*, i. p. 253.

<sup>h</sup> This happened amongst the Phenicians, Assyrians, Greeks and Romans. See *Bayer Michael August.* 11, cc. and *Arnob.* iv. 7. takes place still in Hindostan. *Rec. des Voy. des Holl.* 1. c. *Hamilton*, p. 381.

---

### S E C T. III.

All the adorers of the Fetiches adored unknown Gods, but they did not all raise altars to the unknown Gods under these names. This happened only to the Greeks <sup>a</sup>, and perhaps the Romans, who at least acknowledged Gods of this kind in their forms of worship <sup>b</sup>; it was more general to erect altars to all the Gods known and unknown <sup>c</sup>.

<sup>a</sup> See Acts of Apostles, c. 17. v. 23. *Diog.* i. 110. et ibi Comment. Meurs. in Piraeo c. 10. *Selden.* p. 64.

<sup>b</sup> *Aug. de Civit. Dei*, vii. 6. *Ammian. Marc.* xvi. p. 178. *Gell.* ii. 28. *Lactant. Inst. div.* i. 20.

<sup>c</sup> *Selden.* 1. c.

---

### S E C T. IV.

The allegorical Divinities may be considered as personified Fetiches; men revered them as the invisible inspectors of certain occupations <sup>a</sup>, or as the givers of good gifts <sup>b</sup>, happy chances <sup>c</sup> or agreeable sensations; or, finally, as the causes of misfortune, pain <sup>d</sup>, and vices.

<sup>a</sup> *Meurs. Miscell. Lacn.* i. c. 6. *Arnob.* iii. 23. *Plin.* xxii. 4. *Liv.* v. 50. *Pausan.* i. 17. *Cic.* iii. 18. *de Nat. Deor.* *Val. Max.* ii. 1. 6. Principally *Arnob.* iv. c. 3. 7.

<sup>b</sup> *Pausan.* i. c. 2. 43. ii. 7. *Lactant. Instit. div.* i. 20. *Plutarch.* ii. 155. vii. 264. 65. 278. 79. *Cic.* iii. 18. *de Nat. Deor.* *Dionys. Halicar.* ii. 74. *Saubert. de Sacrif.* p. 86, 87. *Beyer ad Selden.* p. 120, et seq.

<sup>c</sup> Particularly Fortune. *Pausan.* iv. 30. *Plin.* ii. 7. *Quint. Lib. vi. Praefat.* *Dionys.* viii. 55. *Plutarch.* ii. 234, 35. 315. 17. iii. p. 92.

<sup>d</sup> Plin. l. c. Cic. iii. 18. de Nat. Deor. ii. c. 11. de Leg. Laët Instit. div. i. 20. Plutarch. iv. 546. Pausan. l. i. c. 17, 18. 43.

<sup>e</sup> Valer. Max. ii. 5. Laët. l. c. Cic. iii. 25. de Nat. Deor. Pausan. ii. 4. 31. Lucian. ii. 628. 35, 36. Gell. v. c. 12. Plin. lib. 28. c. 2. Meurf. i. c. 6. Misc. Lacon. Gumilla, i. 325. Georg. Travels, p. 294. Valentyn, iii. 14. Anton, p. 71. 75.

<sup>f</sup> Plin. ii. 7. Selden. p. 59.

## C H A P. V.

### *Of the Adoration of Ancestors.*

#### S E C T. I.

The adoration of Ancestors could only obtain amongst such people as not only believed in the immortality of the soul, but were convinced that the departed spirits remained either in their own habitations, or by the graves or remains of the dead, or in certain statues and stones, or at least that they returned at stated seasons to the earth, and could do either harm or good. In many nations, these opinions were changed for others; but the prayers to the dead, and their adoration, remained<sup>a</sup>. In many countries, the worship of Ancestors was either the only or principal one.

<sup>a</sup> You find such a contradiction between the present opinions and old customs amongst the Hindoos. *Tavern.* ii. 168. *Sonner.* i. 85. *Ives,* 28. *Roger,* ii. 21. Amongst the Chinese, i. 104. *Loubere Tunquinese Rhodes,* 87. Inhabitants of Laos, *Mariny,* p. 191. Formosans, *Psalm.* 58.

#### S E C T. II.

The feasts and offerings which were made or brought to the graves, were small and costly, a sure sign that they paid a reverential worship to the souls of the dead. Several nations made offerings, neither with a view of obtaining any good from the departed souls, nor of driving off any evil, but only from an idea that their presents might serve or please the dead in another world<sup>a</sup>. This makes it uncertain, with regard to many nations, whether they adored their forefathers, or made them presents and offerings solely with a view of being of service to their souls in another state<sup>b</sup>.

<sup>a</sup> The



\* The old Germans and Scandinavians, *Barthol.* p. 112. Inhabitants of Chili, *Frezier*, p. 101. The Mahometans and Maldives, i. 107. *Peyrard*. The Portuguese in India, *ib.* ii. p. 59. The present Russians, p. 499 of *Georgi's Russian Population*. The *Morlaks*, i. p. 95. Fortis and the Mingrelians, *Lambert*, p. 154.

<sup>b</sup> The Scythians, iv. 127. *Herodotus*; *Xenophon*, vii. 3. The inhabitants of upper Asia, *Selden*, p. 164. *Hospin*, ii. 7. The Slavonians, *Anton*, p. 71.

### SECT III.

The nations of Mongul origin were of all others addicted to the adoration of their ancestors. This is particularly true of all the Schamanischen heathens in Siberia<sup>a</sup>, particularly of the Jugocairians<sup>b</sup>, Samojedes<sup>c</sup>, Tscheremissen<sup>d</sup>, Laplanders<sup>e</sup>, Tschuwasschen<sup>f</sup>, Kirguises<sup>g</sup>, Chinese<sup>h</sup>, Japanese<sup>i</sup>, Tunquinese<sup>k</sup>, Cochinchinese<sup>l</sup>, the inhabitants of Laos and Corea<sup>m</sup>, and Amboina<sup>n</sup>, Sumatra<sup>o</sup>, the Philippines<sup>p</sup>, Marian<sup>q</sup> Islands, and other Islands of the South Seas<sup>r</sup>, moreover of the Americans<sup>s</sup>, particularly of the Natches<sup>t</sup>, Peruvians<sup>u</sup>, and Patagonians<sup>v</sup>. In Africa<sup>w</sup>, several nations likewise pray to the remains and spirits of their forefathers. The thing is so notorious of the Greeks and Romans<sup>x</sup>, as not to be worth mentioning.

<sup>a</sup> Georg. Russian. Popul. p. 282. 84. 383.

<sup>b</sup> Isbrand, p. 207.

<sup>c</sup> Georg. l. c.

<sup>d</sup> Rytschkow, p. 95, 96,

<sup>e</sup> Hogstrom, p. 314.

<sup>f</sup> Muller, iii. 379.

<sup>g</sup> Rytschkow, p. 564.

<sup>h</sup> *ll.* *max cit.*

<sup>i</sup> Kaempfer, i. p. 306.

<sup>k</sup> Rhodes, p. 87. 310.

<sup>l</sup> Barbin. iii. 308.

<sup>m</sup> Rhodes, l. c. u. Voy. au Nord. iv. p. 324.

<sup>n</sup> Valentyn, iii. 2.

<sup>o</sup> Marsden, p. 250.

<sup>p</sup> *Ib.* p. 258.

<sup>q</sup> Gobien, p. 64.

<sup>r</sup> Forst. i. 324. 25.

<sup>s</sup> Charlevoix, p. 372-78.

<sup>t</sup> Collection of Voyages, xvi. 502.

<sup>u</sup> Acosta, p. 209.

<sup>v</sup> Falkner, p. 120.

<sup>w</sup> Marmol.

<sup>w</sup> Marmol. iii. 117. Sonner. ii. p. 52. Projart, i. 173. 330. Bosmann, p. 189. 194. 268. Cavazzi, i. p. 138. 183.

<sup>\*</sup> Plut. ii. 529. Varro ap. Aug. viii. 26. Cicer. ii. 21. de Leg. Farmer, p. 268. Pelliccia, iii. 1. p. 287.

## S E C T. IV.

The nations are not numerous who adored their Ancestors out of expectation of receiving benefit from them: this was only done by the Chinese<sup>a</sup>, the Amboinese<sup>b</sup>, the Gagers<sup>c</sup>, and other Negroes<sup>d</sup>, the Peruvians<sup>e</sup>, and perhaps a few other nations; most of them offered out of fear, or from a desire of reconciling the dead to them<sup>f</sup>. Many believed that all departed souls, and more particularly those who had died a violent death, were bad spirits<sup>g</sup>. Upon this principle, they did not conceive it to be enough to conciliate them by gifts and offerings, but took every other possible method to secure themselves from suffering damage from them.

<sup>a</sup> Loubère, i. 404.

<sup>b</sup> Valentyn, l. c.

<sup>c</sup> Cavazzi, ii. 183.

<sup>d</sup> Ib. ii. 275.

<sup>e</sup> Acoſta, p. 209.

<sup>f</sup> This was not only the custom of the Greeks and Romans, but still exists amongst the Americans, Frazier, p. 397. Inhabitants of Laos, Mariny, p. 395. The Hindoos, ii. 21. Rog. Inhabitants of Madagascar, Sonner. 2. 52. Formosans, Psalman, p. 136. Samoese Georgians, 284. The inhabitants of Otaheite, Forſter's Observations, p. 470.

<sup>g</sup> The Tunquinese, Mariny, p. 112. The Siameſe, i. 379. Loubère. See the article of bad Gods and Spirits.

<sup>h</sup> The Marians, Samoieſe and other Schamanifchans in Siberia, Gobien and Georgi, ll. cc. Particularly the latter, p. 382. The Tiſcheremiſchers, Ryſchekow, p. 95, 96. The Negro women in Matamba, Cavazzi, i. p. 405.

## S E C T. V.

Many nations reverence the remains of their forefathers in their huts<sup>a</sup>; others pray to them in magnificent ſepulchres<sup>b</sup>, temples<sup>c</sup>, ſtatues<sup>d</sup>, or other monuments<sup>e</sup>. Theſe habitations of the dead were in general as ſacred as the bodies or other reliques of the dead.

This



\* This is still done by the inhabitants of Sofala and the Ladrone Islands, the Gagers, Cavazzi and Gobien, ll. cc. The Formosans, *Voy. des Hollandois aux Indes Orient.* v. p. 101. The Chinese, ii. 142. The Guaromose and Caraibs, i. 314-8, Gumilla. The savages not far from Garcio de Dios, i. 242. History of the Buccaneers, and we shall have instances of others in the sequel.

<sup>b</sup> Besides the Greeks and Romans, the Chinese, i. 367. Loubère; Valentyn, 2. 267. The Japanese, Kaempfer, l. c. The Siamese, Loubère, i. 363. The inhabitants of Tonquin and Laon, Dampier, 364. Rhodes, p. 87. 310. The Peruvians and Natches, ll. cc.

<sup>c</sup> The nations already mentioned, and besides, the Calmucks. Pallas's Contributions, iii. p. 388.

<sup>d</sup> See the article of Statues.

<sup>e</sup> No sorts of monuments to the dead were so common as pyramids; they were erected not only by the Ægyptians, Greeks and Romans, *Lucian*, ii. 931. *de Luctu*, but by the people of Otaheite, and all the inhabitants of the Southern parts of Asia. On the remaining monuments, see the Chapter on Burials, and on the Chinese tables, *Barbinais*, ii. 179.

<sup>f</sup> *Pleville*, i. 301. *Plut.* vii. 82. *Ælian var. Histor.* v. c. 14. *Æneid*, vi. 176. 575. *v. et ibi Servium.* *Herod.* ix. 78. *Pelliccia*, iii. p. 239.

## S E C T. VI.

They ascribed to the dead, as they did to their Gods, all the wants and opinions which they had observed in the living. For this reason they feasted them<sup>a</sup>, gave them rich meats and drinks<sup>b</sup>; presented them with treasures and costly presents<sup>c</sup>, and instituted festivals to them at stated and fixed times of the year<sup>d</sup>, which they frequently repeated. This makes the feasts of souls so common in all religions<sup>d</sup>. Commonly, however, this veneration only extended to a certain number of years, or determinate time<sup>e</sup>.

<sup>a</sup> *Gentil. de Barbinais*, ii. 195. *Plutarch*, ii. 529. Valentyn, ii. p. 264.

<sup>b</sup> On the Amboynese and Chinese, see Valentyn, l. c. et ibi. p. 144. 164. On the Tonquinese, p. 91. Rhodes; and p. 252 *Mariny*. On the Hindoos, *Ives*, p. 28. *Sonnerat*, i. p. 78. On the Greeks and Romans, *Serv.* ad *Æneid.* iii. 66, 67. *Lucian*, i. 333. et ibi. *Hemsterb Guth*, p. 143. *Van Dale de Orac.* p. 681. See also the Chapter on Interment.

<sup>c</sup> The Chinese, Siamese, Tonquinese, Rhodes, p. 87. 94. 310. Loubère, i. 367. 372. *Mariny*, p. 355. *Gentil*, ii. 151. The Hindoos, i. 75. ii. p. 29. *Sonnerat*. The inhabitants of the kingdom of *Asem*, ii. 184. *Tavernier*. The Japanese, i. p. 21. Kaempfer. The Persians, p. 274. *Acosta*. The Greeks and Romans, i. 519. *Lucian*. The Northern and Celtic nations, i. 519. *Lucian*.

<sup>d</sup> The

<sup>a</sup> The Greeks, *Lucian*, ii. 931. The Romans, ii. 21. de Leg. Cic. The Chinese, *Le Comte*, iii. 221. 264. *Barbin*, ii. 191. Japanese, i. 306. *Kaempfer*. Tonquinese and Siamese, ii. cc. Mingrelians, *Lamberti*, p. 154. Patagonians, *Falkner*, p. 120. The North American Savages, *Charlevoix*, p. 372. 378. Tschheremissans and Tschuwasschews, *Georgi Russian population*, p. 33. *Mallet*, iii. 341. Kirguis, *Rytshkow*, p. 564. Peruvians, *Acosta*, p. 210. The old Christians, *Pelliccia*, p. 353, 354.

<sup>c</sup> See *Mariny*, p. 355. *Frazier*, p. 313. *Muller sur les Ostiaks*, p. 415

---

## C H A P. VI.

*On the Deification of living and dead Men; on their different Ranks and Orders; on the Appearances and Incarnations of Gods; finally, on the Dynasties of Gods, and the Admixture of other Divinities.*

### S E C T. I.

Deification was not always joined with the worship of ancestors. Many savage people adored their ancestors, and knew nothing of deified men considered as divinities by the whole nation. On the other hand, other people made divinities of particular men without revering their forefathers. Strange as *Plutarch*<sup>a</sup> and others may have thought it that men should confer divine honours on men, it is no less true, that almost all the great nations have been worshippers of men either living or dead<sup>b</sup>, and as often on account of their vices as of their virtues and good qualities<sup>c</sup>.

<sup>a</sup> *Plutarch*, vii. 481.

<sup>b</sup> *Herodotus*, ii. 50. 142-144. says of the Ægyptians, that they adored no Man-God; but he does not appear to have been consistent with himself. Compare ii. 91. 112. 118, 119. and *Farmer*, p. 153. particularly *Plutarch*, i. p. 245. He is not even quite sure whether the Persians had hero-worship or not.

---

### S E C T. II.

Many nations worshipped living men, from various considerations: either because they considered them as emanations<sup>a</sup>, or relations<sup>b</sup>, or representatives of the Gods<sup>c</sup>, or because they believed that the Gods, or God-like spirits lived in these men<sup>d</sup>: or because they attributed more than human strength and actions to them<sup>e</sup>. In process of time, gratitude made Gods of worthy<sup>f</sup>, and flattery of unworthy men<sup>g</sup>.



<sup>a</sup> Let any body recollect the Incas of Peru<sup>c</sup> the heads of the Natches, and the Demi-Gods of the Greeks. A marvellous instance out of the more modern Grecian history is quoted by *Plutarch*, iii. 56.

<sup>b</sup> Like many Asiatick Kings, *Hamilt.* ii. 45, 46. *Marſden*, p. 273. The Persian and Parthian Kings, *Ammian. Marcell.* Lib. 23. c. 6. *Martial Epig.* 72.

<sup>c</sup> See the wonderful relations of the choice of such occupiers of the places of Gods in *Valentyn*, iii. 7. *Boffu*, p. 258. *Acoſta*, p. 216.

<sup>d</sup> On the Dalai Lama and the Katuchten of the Thibetans and Calmyks, *Georg. Alp. Thib.* p. 251. *Pall. Contributions*, i. p. 210. 217. 315. On the Dairi in Japan, *Kaempfer*, p. 141. 205. (the English edition). On the *Hackhem* of the Drusi, *Adler*, p. 108-122. 143. 147.

<sup>e</sup> See *Strabo*, Lib. xvii. p. 1178. *Ed. Almel.* On the King's of the Æthiopians, *Lucian*, i. 864. ii. 690. On the Zamolxis of the Scythians, the Odin and the Aſen or Aafen of the old Northern nations, *Jornandes*, p. 269, and Moeshem's History of Science, p. 51. On the Greeks, *Kempfer*, Euthymus, *Plin. Hiſt. Nat.* vii. c. 47. Upon Sertorius, iii. p. 527. *Plutarch.* Upon the Belleda of the old Germans, c. 8. *Tacit. Germ.* and iv. 61. *Hiſt.* On the old Man of the Mountain, *Mariny*, i. p. 297. On the adoration of the Queen of the Negroes, *Cavazzi*, ii. 172. 175. *Pro-jart*, p. 172 and 339. On the Cortes and the Spaniſh, *Acoſta*, p. 204. On the Ruſſians in Kamtschatka, *Muller*, iii. p. 19.

<sup>f</sup> See *Plut.* iii. 37. vi. 770, alſo i. 256. ii. 698. *Hamilton*, ii. 243.

<sup>g</sup> See amongſt others *Guſſer*, p. 198, and *Plutarch*, iv. p. 67.

### S E C T. III,

Other perſons were alſo adored as Gods after death; ſuch as the founders of empires, cities, and large families<sup>a</sup>, or law-givers, and founders of oracles and religions<sup>b</sup>, or other great benefactors and extraordinary men<sup>c</sup>, whoſe ſmalleft reliques were worſhipped like thoſe of the Saints, in the firſt ages of Chriſtianity<sup>d</sup>. Friendſhip and flattery were ſoon added to the other motives on which Deities had been made<sup>e</sup>

<sup>a</sup> The Peruvians, *Acoſta*, l. c. *Japanefe*, i. 7. *Kaempfer.* The inhabitants of Epirus, ii. 71. 6. The Carthaginians, *Juſ.* 18. c. 6. The Macedonians, ib. l. 24. c. 5. The Athenians, *Plut.* iii. 189. *Cice.* iii. 19. de Nat. Deor. The Alabanders, *Cicero*, l. c. The Germans, *Tac. Germ.* c. 2. The Romans, i. 84. 140. *Plut.* The Elians, v. 13. *Pauſ.* The Scandinavians, *Mallet*, p. 52, and Moeshem, l. c.

<sup>b</sup> The Greeks, *Pauſ.* i. c. 34. v. c. 13. ix. 34. *Cicero*, iii. 19. de Nat. Deor. *Lucian*, ii. 236. The Naſſairians, *Nieb.* ii. 441.

The Chinese, i. 336. *Barbin.* ii. 190. The Hindoos, Thibetans and all the nations of South America, *Georg. Alpb. Thib. Præfat.* p. 11, 12.

<sup>c</sup> The supposed Sanconiatho says the same of the Phœnicians, *ap. Euseb. in Præpar. Evang.* i. c. 9, 10. See *Mignot in Memoir. de l'Acad. des Inscr.* 36. p. 39. v. 8. *Silius Ital.* iii. 30. They adored Fermack in Siberia, vi. 388. *Muller.* Orestes and Pylades amongst the Scythians. *Lac.* ii. 507. Taxaris in Athens, id. i. 861. Agamemnon and Menelaus in Sparta, *Misc. Lacon Meurs.* i. c. 4. Timoleon in Syracuse, ii. 240. *Plut.* Brasidas at Amphipolis, v. 11. *Thucyd.* Alexander and Philip in Macedonia, *Just.* xxiv. c. 5. Araus amongst the Achæans, like Hamilcar in Carthage, viii. 167. *Herod.* Pythagoras in Metapontus, *Just.* xx. c. c. 4. Philip amongst the inhabitants of Ægeæ, ib. v. c. 47. and Lampfacene in Lampascus, *Plut.* vii. 43. On the Greek heroes, See *Arnob.* vi. 6, and on the Christian Saints, ii. 113. 115. *Pelliccia.*

<sup>d</sup> On this last, see *Hospinian de Festis Christi.* p. 14. et seq. and *de Templis,* ii. c. 7.

#### S E C T. IV.

All nations acknowledged different degrees of their Gods <sup>a</sup>. These different classes were not adored in the same manner; and it often happened that those of the lower classes were raised and promoted to the higher ones <sup>b</sup>. The belief in the appearance of the Gods was peculiar to those nations who revered Gods who were like men <sup>c</sup>, as was that of incarnation either to those who believed in the doctrine of transmigration <sup>d</sup>, or who carried the reverence for the founders of religions to excess. All the nations who acknowledged generations, marriages, corporal substances, and likenesses to men in their Gods, had mythologies <sup>e</sup> and almost all spoke of dynasties of Gods <sup>f</sup>. The resemblance of Gods to men does not always lead to the conclusion that the Gods were deified by the nations who adored them <sup>h</sup>.

<sup>a</sup> See my *Hist. Doctr. de Deo*, in the chapter on the Greek religion. *Varro ap. August. de Civit. Dei*, vii. 2. *Dionys. Halicar.* vii. 72. *Cic. de Leg.* ii. 8. *Plut.* i. 143. *Arnob.* ii. 62. *Laët. Instit. Div.* i. 21. *Lucian.* i. 340. On the ranks of the Ægyptian Divinities, see *Herod.* ii. 144, 145. And the Japanese, i. p. 7. *Kämpfer.*

<sup>b</sup> *Arnob.* ii. 62. *Plut.* vii. p. 94. 634. 635. *Isoc.* ii. 144.

<sup>c</sup> See *Pfalmanazar*, p. 69. *Georg. Russian Population*, p. 381. *Röner*, p. 49. 52. *Polybius*, x. 2. *Kaemp.* i. c. 60. *Justin.* xxiv. 8. *Plutarch.* i. 468. *Pausan.* iv. 32. viii. 10. x. 23.

<sup>d</sup> See



<sup>a</sup> See Freret in *Memoir de l'Acad. des Inscript.* t. 34. p. 304. 309. 352. On the Gods of the Hindoos, *Roger*, ii. 1. 3. *Anquetil*, p. 138. *Exour Vedam*, i. 207. 217. ii. 165. 238. *Sonner*. i. p. 128, 129. 145. On those of the Peynans and Siamese, *Sonner*. ii. 39. *Loubère*, ii. 14. On those of the Tunquinese, Chinese, Japanese and Thibetans, *Loubère*, i. 409. *Mariny*, 194. 208. *Kæmfer*, i. 164. 296, 297. *Georg. Alph. Thib.* p. 16-22.

<sup>e</sup> As the Drusi, *Niebuhr*, ii. 436. The Persians, iv. p. 44. *Chardin*.

<sup>f</sup> On those of the Greeks, see *August. de Civit.* vii. 10. vi. c. 7. *Euseb. Præp. Evang.* l. 1. v. 3. *Lucian*, 290, 91.

<sup>g</sup> On the Dynasties of the Greeks, *Lucian*, ii. 671. and *St. Croix sur les Mysteres*, 345. On the Ancients of the world of the Thibetans and South Americans afore-mentioned, see the writers, and *Sonnerat*, i. 245. *Georgi Alph.* 472. *Boulanger Antiq. Decret.* ii. p. 330. *Lépechin*, ii. 283. *Adallet*, p. 72.

<sup>h</sup> As Euphemerus and many before him falsely believed, *Arnob.* iv. 29. See also *Forster's Observations*, p. 467.

## A R T. II.

*Some Account with regard to the Travels of James Bruce, Esq. of Kinnaird\*.*

**T**HE many voyages for the better knowledge of the globe we inhabit have been one of the most distinguished glories of the present reign.

Most of these, however, have rather been undertaken to explore very distant seas and coasts, than to procure information with regard to the interior parts of the four great continents.

In Europe even, we are not so well acquainted with districts which belong to the Turkish Empire, as we should be; and we are still more ignorant in the Asiatic quarter, of that immense tract which lies between Thibet, and the N. E. extremity.

As for South America, we must be chiefly contented with such opportunities of access as the jealousy of the Spaniards will sometimes indulge to the curiosity of the French, though such researches are always denied to Englishmen.

The more interior parts of Africa, however, are equally open to every European nation, provided it contains travellers of enterprise and abilities, and in this division of the globe the admission to Abyssinia hath generally been supposed to be the most difficult—It is therefore much to be regretted, that when an Englishman (so eminently qualified as Mr. Bruce) hath made so long a residence in this unfrequented Empire, that the public should not have yet received the very interesting information from him, which he is certainly enabled to give them. It is much to be feared, indeed, that the prospect of this communication is a distant one, and perhaps only to be expected after Mr. Bruce's death, which both his make and health seem to remove the danger of for several years.

A late traveller however, the Baron de Tott, hath insinuated that Mr. Bruce was never at the sources of the Nile, because Mr. Bruce's servant (who was with him in Abyssinia) said at Cairo, that he never accompanied his master to any such spot.

---

\* This article is by a Gentleman to whom the public is already under great obligations,



If therefore this insinuation continues uncontradicted, as well as many other reports to the prejudice of our very distinguished traveller, the publication (whenever it may take place) will not receive the entire credit, which I am persuaded it will most amply deserve.

Having therefore lately procured the means of disproving this most ill founded insinuation of the Baron Tott, as well as some other objections which have been circulated against the credit of Mr. Bruce's much to be expected narrative, I think that it is right such information should be early laid before the public. I must at the same time premise, that though I have the honour to be known to Mr. Bruce, yet our acquaintance is not of the most intimate kind, nor have I seen him for several years. He will not moreover receive the most distant intimation of what I am now publishing, otherwise the defence (if any is requisite) would be infinitely more strong and accurate.

James Bruce, Esq; of Kinnaird, is a gentleman of considerable family and fortune, and in 1763 was appointed Consul to Algiers, where he continued till 1765.\*

In June 1764 he requested leave of absence from the Secretary of State for the Southern department, in order to make some drawings of Antiquities near Tunis, for which Mr. Bruce hath very considerable talents. †

In Mr. Bruce's last letter from Algiers to the same Secretary, (dated December 29th, 1764,) Mr. Bruce alludes to another leave of absence, which he had likewise requested, that he might visit parts of the African continent. §  
How

---

\* I believe that this as well as other dates and facts which I shall state are accurate, but as no application hath been made to Mr. Bruce himself, it is probable there may be some mistakes, though it is hoped of no great importance.

† Letter of June 4th, 1764, at present in the office of Lord Sydney, which his Lordship hath been so obliging as to permit me to examine.

§ Mr. Bruce explains himself no further in this letter, but it is believed that he proceeded considerably to the southward of Algiers, and made those very capital drawings of remains of Roman architecture, which many have seen upon Mr. Bruce's return to England. Before he set  
out

How long he continued in Africa, I have not had the opportunity of procuring information, but having intentions afterwards of visiting Palmyra, he was shipwrecked on the coast of Tunis, and plundered of every thing by the barbarous inhabitants.

The most distressing part of the loss, was probably that of his instrumenis, so necessary to a scientific traveller, and though he afterwards procured some of these, yet others, (particularly a quadrant) could not be recovered.

Mr. Bruce, however, determining to repair this loss as soon as possible from France, so much nearer to him than England, was so fortunate as to be provided with a time-piece and quadrant from that quarter.\*

Where he continued after his shipwreck, I have not heard, with any degree of accuracy, but on the 28th of January, 1768, he was at a French House in Aleppo, by which route he probably returned from Palmyra.

---

out for Algiers, he informed some of his friends, that the making such excursions for these interesting purposes was his principal inducement for accepting the consulship.

\* Upon this occasion Lewis the Fifteenth presented Mr. Bruce with an iron quadrant, of four feet radius, as he had probably represented to the Academy of Sciences his want of such an instrument, whilst he should be in Abyssinia: Mr. Bruce brought back with him to England this cumbrous fellow traveller, and having put upon it an inscription to the following purport, is said to have presented it to the university of Glasgow.

“ With this instrument given by the King of France,  
 “ Lewis XV. Mr. Bruce proceeded to the sources of the  
 “ Nile, it being carried on foot, upon men’s shoulders,  
 “ over the mountains of Abyssinia.” This information I received from that eminent maker of instruments, Mr. Nairne.

To conclude my account of this quadrant, it may not be improper to mention, that Mr. Bruce sent it to an island in the lake of Dembea, when an attack was apprehended from the Gellas, (the constant enemies of the Abyssinians) which ended in the plunder of Gondar. This lake is very near to Gondar.

Where,



Where, and when Mr. Bruce received the French instruments is not known, but as he was still bent on visiting Abyssinia, he gave a commission to Mr. W. Ruffel, F. R. S.\* for a reflecting telescope, made by *Bird*, or *Short*; a watch with a hand to point seconds, and the newest, and compleatest English Astronomical Tables, all of which were to be sent to Mr. Fremeaux, † and forwarded to him at Alexandria, before August.

On the 29th of March, 1768, Mr. Bruce was at Sidon on the coast of Syria, and wrote to Mr. Ruffel from thence for the following additional instruments, viz. A twelve feet refracting telescope, to be divided into pieces of three feet, and joined with screws ‡; this telescope, was also accompanied by two thermometers, and two portable barometers. Mr. Bruce, moreover, informed Mr. Ruffel that he was going into a country (viz. Abyssinia) from which few travellers had returned, and wished Mr. Ruffel, or his philosophical friends, would send him their desiderata, as he was entirely at their service. § Mr. Bruce added, that if he could not obtain admission into Abyssinia, he still would do his best in the cause of science, on the Eastern coast of the Red Sea.

As Mr. Bruce had directed the instruments to be ready for him at Alexandria by the beginning of August 1768, it is probable that he reached Cairo about that time, from

---

\* Letter from Dr. Patrick Ruffel, at Aleppo, to Dr. Alexander Ruffel, in London, kindly communicated to me, by Mr. W. Ruffel, late secretary to the Turkey Company, and F. R. S.

\* Letter of February 11, 1768,—received by Mr. Ruffel in London, April 27.

† A merchant of eminence in London.

‡ In order to make it more portable.

§ Mr. Ruffel was unfortunately confined by a severe fit of the gout, at Bath, when he received this letter, and therefore could not make this kind offer from Mr. Bruce to his philosophical friends, early enough to transmit them to Alexandria, where Mr. Bruce was to be in August 1768.

whence he proceeded to Abyffinia, by way of Jedda, \*Mazava, † and Arquico. §

Whilst Mr. Bruce was at Jedda, he was met by some English gentlemen returning from the East Indies, amongst whom was Mr. Newland, who hath published a map of the Red Sea, and who availed himself of Mr. Bruce's observations to fix the situation of that port. ||

It is supposed that Mr. Bruce did not continue long at Jedda, as he is said to have explored the coast on the E. side as low as Mocha, during which drawings were taken of many curious fish in the *Red Sea*. Mr. Bruce must also have entered Abyffinia, either at the latter end of 1768, or the very beginning of 1769, as he made an observation in that part of Africa on the 15th of January of that year. ||

In this perilous enterprize he was accompanied by a Greek servant, (named Michael) and an Italian painter, who probably assisted in the numerous articles, which might deserve representation, and who died of a flux before Mr. Bruce's return to Cairo, in 1773.

Mr. Bruce must at times also have been assisted by many others, as his instruments, apparatus for drawings ‡, and other necessaries, from their weight and bulk could not be easily transported from place to place, and perhaps required beasts of burthen. To these likewise must be added several medicines which enabled him to perform cures on the inhabitants, and probably occasioned the good reception he afterwards met with.

\* Or Giedda, the port to Mecca and Medina.

† A small island on the W. coast of the Red Sea, N. lat. 15. the most southern part of the Turkish dominions in Africa.

§ A port to the S. of Mazava. The neighbouring district is under the dominion of an Arabic Shiek. The Portuguese entered Abyffinia by the same route.

|| I have this information from that distinguished Geographer, Mr. Dalrymple, F. R. S.

‡ Mr. Bruce carried with him so many black-lead pencils for this purpose, that he presented several to Mr. Antes on his return to Cairo. Who Mr. Antes was will hereafter appear. I shall



I shall leave such other particulars as happened to Mr. Bruce, during his long residence in this unfrequented country, to his own superior narrative, and shall therefore only state, that he made a large number of observations \* to fix the situation of places, out of which 31 have been examined and computed by the Astronomer Royal. The first of these observations was made on the 10th of January, 1769, and the last, on the 5th of October, 1772, from 30 to 38 degrees of E. longitude from Greenwich, and from 12 to 28 degrees of N. latitude. It need scarcely be said, therefore, that these observations, which include so large an extent of almost unknown country, must prove a most valuable addition to geography; and the more so, because the Portuguese, who first visited Abyssinia, give neither longitude nor latitude of any place in that empire †; and Poncet only two latitudes, viz. those of Sennar and Giesum ‡.

As Mr. Bruce made the last of his observations on the 5th of October, 1772: it is probable that he might then be on his return to Cairo, through Nubia and Upper Egypt, where he arrived on the 15th of January, 1773, after an absence of more than four years; bringing back with him his Greek servant, named Michael.

Mr. Bruce continued at Cairo four months, during which time he had daily intercourse with Mr. Antes, the substance of a letter from whom will contain the principal confutation of Baron Tott, and others, who have been incredulous with regard to Mr. Bruce's expected narrative.

Mr. Antes was born of German parents, who were possessed of lands in the back settlements of Pennsylvania; and having shewed early abilities as a mechanic, removed

---

\* Of the eclipses of Jupiter's Satellites—I am obliged to Vice Admiral Campbell for this communication.

† “Many of the countries in Ethiopia are diversly placed by divers, which Alvarez, in his so many years travel in Ethiopia, might well have acquainted us with, had he accustomed himself by rules of art to have observed by instruments.” Purchas.

‡ These two latitudes were fixed by Father Benevent, who accompanied Poncet, and died whilst in Abyssinia.

to Europe, where he distinguished himself in the art of watch-making, which he learnt without apprenticeship. being a member of the church, known by the name of *Unitas Fratrum*, and commonly called Moravian, he wished to be employed in their missions, and more especially that of the same persuasion established at Cairo, who always have desired to procure opportunities of instructing the Abyssinians\*.

Mr. Bruce had left Cairo 15 months before Mr. Antes came there; and the intercourse, therefore, between them first took place on Mr. Bruce's return in 1773.

Having given this account of Mr. Bruce and Mr. Antes's being first known to each other, I shall now state the substance of some information received from the latter, who is now established at Fulneck near Leeds, after having resided eleven years at Cairo.

“ That Mr. Bruce left Cairo in 1768, and proceeded  
“ thence, by way of Jedda, Mazava, and Arquico, in-  
“ to Abyssinia.

“ That in 1771, a Greek came from Gondar † in  
“ Abyssinia, who had a draft from Mr. Bruce on a French  
“ merchant at Cairo (named Rosé) ‡ for some hundreds  
“ of German crowns, which were paid immediately.  
“ This draft was accompanied by a letter from Mr.  
“ Bruce, and was the first time that he had been heard  
“ of at Cairo since his departure in 1768.

\* Dr. Hocker, who was a physician, and ordained minister of the same church was shipwrecked not many years since on the Red Sea in making this attempt, and obliged to return to Cairo.—I am obliged to the Rev. Mr. Latrobe for this communication, as likewise several others, and, more particularly, the letter from his brother-in-law, Mr. John Antes, extracts from which will soon be stated.

† Generally considered as the capital.

‡ It hath before been stated, that Mr. Bruce established himself in a French house at Aleppo, from which most probably he obtained credit upon a house of the same nation at Cairo, and was thence supplied with a power of drawing from Abyssinia.

“ That



“ That after Mr. Bruce’s return to Cairo in 1773,  
“ Mr. Antes saw a young Armenian \* and his father  
“ (who came likewise from Gondar) at Mr. Pini’s, an  
“ Italian merchant of Cairo, where they and Mr. Bruce  
“ conversed in the Abyssinian language †, and seemed glad  
“ to meet him again.

“ That Mr. Bruce returned to Cairo from Abyssinia,  
“ by way of Nubia and Upper Egypt, which can be  
“ fully attested by the Franciscan Friars who are esta-  
“ blished at Isne near Asyuwan, which latter is the high-  
“ est town of Upper Egypt.

“ That during Mr. Bruce’s stay at Cairo, which was  
“ not less than four months, no day passed without  
“ their seeing each other, which gave Mr. Antes fre-  
“ quent opportunities of inquiring with regard to Abyss-  
“ finia, concerning which he was particularly interested  
“ from a reason before stated ‡.

“ That Mr. Antes likewise frequently conversed with  
“ Michael, Mr. Bruce’s Greek Servant, who is stated to  
“ have by no means had a lively imagination, and who  
“ always agreed with the circumstances mentioned by his  
“ master, and more particularly in relation to their hav-  
“ ing visited the sources of the Nile, which the Baron  
“ Tott doubts of, from having had a conversation with  
“ this same Greek servant.”

Mr. Antes adds “ That Baron Tott staid but a few  
“ days at Cairo; and, from his short residence in that  
“ country, hath given several erroneous accounts relative  
“ to Egypt. Mr. Antes, on the other hand, had almost

---

\* His name was Paolo. The Armenians are the most enterprising of any inland merchants—Their Religious notions also agree with those of the Abyssinians, which is a most material point.

† Mr. Antes does not speak the Abyssinian language himself, but was informed by Paolo, the Armenian merchant, who had long resided at Gondar, that their conversation was in that tongue.

‡ Viz. his belonging to the Moravian mission at Cairo, who have always wished to visit that country.

“ daily conversations with Michael for several years, and  
 “ often in relation to the sources of the Nile” \*.

Lastly, “ That after Mr. Bruce left Cairo, Mr.  
 “ Antes had conversed with others † who had known Mr.  
 “ Bruce in Abyssinia, and that he was there called *Maa-*  
 “ *lim Jakube*, or Mr. James.”

After this state of facts, I conceive that no one can entertain a reasonable doubt with regard to Mr. Bruce's not only having visited, but resided long in Abyssinia; though it is remarkable that the Jesuits expressed the same doubts in relation to Poncet, who had continued there nearly as long as Mr. Bruce. Poncet happened to be a layman, and the Jesuits, perhaps, would not approve of any narrative that did not come from father Benevent, who accompanied Poncet to Abyssinia, but unfortunately died there ‡.

Driven

---

\* Mr. Antes's peculiar curiosity with regard to Abyssinia hath before been accounted for.

† There is an intercourse between Cairo and Abyssinia, as the Patriarch of the Copts resides at the former, from whom the Archbishop of Abyssinia receives his consecration. The Copts are said to be a branch of the Eastern Church, who both circumcise and baptize. Their Patriarch always assumes the name of Mark. The present Patriarch is Mark the 107th.

‡ It must be admitted, however, that we owe to the zeal of the Jesuits, the best accounts we have both of China and Paraguay. Few laymen have been actuated so strongly for the promotion of geography and science as Mr. Bruce; and we must, therefore, (upon the order of Jesuits being abolished) look up chiefly to the missionaries from the Church of the *Unitas Fratrum*, who, though differing so totally in other respects, seem to have an equal ardour with the Jesuits for instructing the inhabitants of countries unfrequented by Europeans. Such missions are already established in W. Greenland, the coast of Labrador, N. lat. 56, the back settlements of Carolina, and Pennsylvania, in India, Bengal, and the Nicobar Islands. Those established on the coast of Labrador send over yearly meteorological journals, which are communicated to the Royal Society. As for the dispute between Poncet and Mailler,



Driven however from this hold, the objectors will possibly retain their incredulity as to many particulars to be related, which I will shortly endeavour to answer, at least, in regard to two of the principal ones, which are often much dwelt upon.

The first of these is, the having visited the sources of the Nile, which, from classical education, we cannot easily believe, as they were unknown to the ancients, though they had so great curiosity with regard to this discovery \*.

Many things, however, have been accomplished by travellers in modern times, which the ancients never could achieve, and which may be attributed to their want of enterprise † (as travellers, at least), of languages ‡, and lastly, the not being able to procure credit when in a distant country. Mr. Bruce could not have continued so long as he did in Abyssinia, unless he had drawn from Gondar upon a merchant established at Cairo.

The difficulty, however, with regard to reaching the sources of the Nile, arises principally from the uncivilized state of Abyssinia, unless the traveller hath a proper introduction §. When once this is procured, all difficulties seem

---

Maillet, the French Consul at Cairo. See *Mod. Univ. Hist.* vol. 6.

\* We cannot be surprized that the Greeks and Romans should have had this curiosity, the Nile not only overflowing during the summer, but receiving no tributary stream through so large an extent of country. The not being able to reach the source, however, argues a great want of enterprise in them, especially as both of these nations were masters of Egypt.

† Perhaps also of curiosity. How little do the Romans seem to have known of the Pyrenees or Alps; I had almost said, of their own Appenines?

‡ Some of the more accomplished Romans could indeed speak Greek, but the Greeks no language except their own.

§ The professing the knowledge of medicine was Ponce's introduction, and seems to have been that of Mr. Bruce. Even in our own civilized country, how are quacks and mountebanks resorted to? And what an impression

seem to cease, as we find by Lobo's\* account of this same discovery, and likewise by Poncet's narrative, who was prevented by illness from visiting the very spot, but hath given an ample relation from an Abyssinian, who had often been there. Poncet, moreover, had obtained leave from the Emperor to make this journey, which he states as not being a distant one, and that the emperor hath a palace near the very sources.

If it be doubted, whether Mr. Bruce hath visited every source of the Nile, I answer, that perhaps no Englishman hath taken this trouble with regard to the sources of the Thames, which, like most other great rivers, is probably derived from many springs and rills in different directions.

The other objection, which I have often heard, is, That Mr. Bruce hath mentioned in conversation, that the Abyssinians cut a slice from the living ox, esteeming it one of their greatest delicacies.

This sort of dainty indeed is not so considered in other parts of the globe; but every nation almost hath its peculiarities in the choice of their food.

Do not we eat raw oysters within a second of their being separated from the shell? And do not we roast both them and lobsters whilst alive, the barbarity of which practice seems to equal that of the Abyssinians? Do not cooks skin

pression must Mr. Bruce, with his magnificent and scientific apparatus, have made upon the inhabitants of such a country as Abyssinia.

\* In Father Telles's compilation. See also Ludolf, who describes the sources from Gregory who was a native of Abyssinia. Father Payz was the first who visited them, A. D. 1622. His account of this is said to be in the archives of the Collegede propagandâ Fide at Rome. It is believed that there are many other curious particulars for the illustration of geography, to be found in the same depository. Dr. Shaw mentions, moreover, some papers of Lippi (who accompanied the French embassy into Abyssinia, A. D. 1704) which are to be found in the Botanical Library at Oxford.



eels whilst alive? And do not epicures crimp fish for the gratification of their appetites?

That the Abyssinians eat beef in a raw state, is agreed by both Lobo and Poncet; and the former says, *reeking* from the beast. Mr. Antes, moreover, was told by a Franciscan Monk, who went with the caravan from Abyssinia to Cairo\*, that he was witness of an ox being killed, and immediately devoured by the band of travellers.

One reason, perhaps, for this usage may be, the great heat of the climate, which will not permit meat to be kept a sufficient time to make it tender (as with us); and it is generally allowed, that a fowl, dressed immediately after it is killed, is in better order for eating, than if it is kept four and twenty hours.

Is it therefore extraordinary, that an Abyssinian Epicure may really find (or perhaps fancy) that a piece cut from the beast whilst alive, may be more tender, or have a better relish than if it is previously killed by the butcher? To this I must add, that according to the information which I have received on this head, Mr. Bruce's account of this practice is much misrepresented by the objectors, who suppose that the ox lives a considerable time after these pieces are cut from it. When these dainty bits, however, have been sent to the great man's table, (and which are probably taken from the fleshy parts) the beast soon afterwards expires, when the first artery is cut, in providing slices for the numerous attendants.

Upon the whole, the not giving credit to a traveller, because he mentions an usage which is very different from ours, (and is undoubtedly very barbarous) seems rather to argue ignorance, than acuteness.

This brings to my recollection the incredulity which was shewn to another distinguished traveller, Dr. Shaw, who having mentioned, in an Oxford common room, that some of the Algerines were fond of Lion's flesh, never could obtain any credit† afterwards from his brother-fellows.

\* This points out another channel, by which a traveller of enterprise may visit Abyssinia.

† Sir William Temple somewhere mentions that a Dutch Governor of Batavia, who lived much with one of the

fellows of the same college, though many of them were learned men.

It is well known, however, though Dr. Shaw states this same circumstance in the publication of his *Travels*, that he is cited with the greatest approbation in almost every part of Europe.

The natural cause and progress of the incredulity which a traveller generally experiences, seems to be the following :

When he returns from a distant, and little-frequented, country, every one is impatient to hear his narrative, from which, of course, he selects the more striking parts \*, and particularly the usages which differ most from our own. Some of the audience disbelieving what the traveller hath mentioned, put questions to him which shew their distrust. The traveller by this treatment becomes irritated, and answers some of them peevishly †, others ironically, of which the interrogators afterwards take advantage to his prejudice.

I have been at the trouble of collecting these facts, and which I have endeavoured to enforce by such observations as occurred, from being truly desirous of seeing Mr. Bruce's account of Abyssinia, who is certainly no com-

the most considerable inhabitants of Java, could never obtain any credit from him after having mentioned, that in Holland water became a solid body.

\* *Quanto mi giovera, narrare altrui  
Le cose vedute, e dire Io fui?*

ARIOSTO.

The traveller, who first saw a flying fish, probably told every one of this extraordinary circumstance as soon as he set his foot on shore, and was as probably discredited with regard to the other particulars of his voyage.

† Nothing is more irritating to an ingenuous person than to find his assertions are disbelieved. This is commonly experienced in the cross examinations of almost every witness. To the distresses of the traveller, on his return, I may add, the being often teased by very ignorant questions.



mon traveller, nor can the publication be a superficial one, as he resided there so long.

That Mr. Bruce hath great talents for the information of his readers appears by his dissertation on the Theban harp\*, which Dr. Burney hath inserted in the first volume of his History of Music, and in which Mr. Bruce also mentions several of the Abyssinian instruments. Mr. Bruce moreover is said to have a great facility in learning languages †, and talents for drawing, § nor perhaps was any other traveller furnished with so large and scientific an apparatus of instruments. This I will add, that Mr. Bruce's spirit and enterprise will not be easily equalled.

If I can therefore be the least instrumental in the earlier production of so interesting an account of an almost unfrequented part of Africa, my pains will be amply repaid.

As this is my sole view in what is here laid before the public, I am not under the obligation of making apologies to any one but Mr. Bruce himself, who perhaps may not have occasion to thank me, for undertaking his defence, to which he is so much more equal in most respects.

A defence, however, from himself merely, will never be a complete one with those who are incredulous, because it must depend upon his own assertions, as there is perhaps no other person in Europe who ever was in Abyssinia.

If a traveller describes a country frequented by others, he is liable to contradiction, and may be soon detected by the cross examination of those who have been equally eye-witnesses as himself. But where is the traveller to be found, who hath braved the dangers that must have surrounded Mr. Bruce during four years residence in a barbarous empire.

---

\* Thebes in Egypt.

† Some of the incredulous have expressed their doubts with regard to this, but ample proof could be produced were it at all necessary.

§ Mr. Bruce is said to have spoken the Arabic when he first entered Abyssinia, but afterwards acquired the language of the country. —

Mr. Bruce himself, moreover, hath not the means of refuting the groundless insinuations of Baron Tott, which I have happened to procure, and which indeed have been the principal cause of my entering into this controversy.

---

### A R T. III.

*Having been frequently applied to for particular Accounts of the Foreign Seminaries of Education, I am happy to be enabled through the Friendship of a Gentleman, who has sent purposely to Germany for it, to communicate the following Account of Caroline College, at Brunswick. The only thing to be added is, that the Abbé Jerusalem, so celebrated for his Defences of revealed Religion, is at the Head of this Institution.*

THIS Institution, which is of near forty years standing, has for its object, to carry on in a more perfect manner the improvement, both in heart and mind, of such young gentlemen, as have already, either by public or private tuition, been initiated into the first rudiments of morality and knowledge; to supply whatever of the sciences or polite accomplishments may be wanting; to facilitate their transition from school, or a private education, to the university, or more immediately into the world, and to furnish them with such principles, notions and habits, as must not only be highly advantageous to them through life, but, for the most part, indispensably necessary, in whatever sphere they may be placed, whether in court, in public affairs, the army, a learned profession, agriculture, or the retirement of a private and independant fortune.

Through the great diversity that arises from the judicious, or faulty manner of an early tuition, and the more quick, or more tardy *developement* of the mind in different capacities, it is impossible to determine exactly the properest age for admission into this College; but between fourteen and twenty seems the period best calculated for reaping the fullest advantage from the general course of its instruction.

The means employed to compass the above-mentioned purposes, and which have hitherto proved so often successful,



ful, are to make morality go hand in hand with knowledge, and to attend with equal vigilance to both, that whilst the heart is meliorated, the faculties of the mind may be extended, and while the soul is enlightened and enriched with knowledge, it may be led to take the proper bias and solidity by a heart, in which are sown all the seeds of noble and virtuous inclination.

*‘Those young gentlemen that come herewithout tutors are entrusted to the care of one of the public governors, whose duty it is to keep a watchful eye over their studies, the company they keep, and the whole of their conduct, as well as to regulate and manage their expences; and in order to discharge this duty more effectually, each governor has but a small number of pupils committed to his direction. The young Town’s-people who are allowed to partake of the collegial instructions, are under the immediate government of their parents, but it were to be wished, that all others might come under the guidance of a private tutor, or be put under one of the public governors, as their living in the town, unchecked by any restraint, might slacken their sedulity, corrupt their morals, and do an unmerited injury to the reputation of our institution.*

I. ‘We shall here only in a summary manner enumerate the subjects of instruction, referring those who wish to see a more ample detail of them, to the catalogue of lectures and exercises published every six months: They consist of religion, ethics, natural and civil law, logic, the history of philosophy, pure and practical mathematics, physics, natural history, the general history of the world, and the particular history of the different states of Europe, with their government, policy, &c. philosophical and historical geography, the theory, history and antiquities of literature and the fine arts, theoretical and practical lessons in Latin and German eloquence, in mythology, Greek, Roman, and German antiquities, as likewise instructions and exercises in the Hebrew, Greek, Latin, Italian, French, English, and German languages; with regard to this latter, for the conveniency of such foreigners as are not acquainted with it (although the public lectures are delivered in German) they may on their first arrival, receive their physical and mathematical lessons either in French, or English. And here it may not be improper to observe, that

the whole method and order of instruction is adapted as much as possible, to the wants and capacities of the students. To the above-mentioned may be added civil and military Architecture, Fortification, Surveying, and Drawing after the best models, with Riding, Dancing, Fencing, Vaulting, Turning, and preparing optical glasses.

‘ Our half-yearly courses of instruction begin immediately after our fairs, the one towards the end of February, the other towards the end of August : At the beginning of each it will be pointed out to every student what lessons he is to apply to, as most consonant to his future destination, his capacity, and former acquirements. The whole order and succession of studies require at least two years for their completion ; this time however may be prolonged without detriment to the student, but cannot be shortened without sacrificing much of its utility.

II. ‘ Besides the foregoing essential advantages derived from the internal spirit of the Institution (to which may be added the free exercise of religion) there are many of an external and accidental nature that proceed from local situation. Thus all the collegians of a suitable extraction are permitted to appear at court, on court or gala days, and are admitted into the best company, and most genteel societies in the town. *They are allowed to take part in all public amusements, as far as consistent, without sacrificing to them too much of their time, or other objects of greater moment ; and in order to compensate for the strict injunction not to frequent any public houses whatever, it is contrived that they may, in the intervals of the public lessons, amuse themselves with billiards, a table being placed for that purpose, in a building belonging to the College, where all excesses in play are checked by fixed regulations, and the presence of the governors.*

‘ An object greatly attended to, has been to divide their time between study and recreation of useful and healthy exercises, and to render the transition less violent, less tediously uniform, and consequently less fatiguing.

‘ The preservation of good order and discipline is committed to the superintendance of the council of professors and governors, who are not only to deliberate on the general state and welfare of the Institution, but on every particular contingency, and to send the minutes every three months to be inspected by the privy council

‘ The



‘ The terms on which foreigners may partake of the advantages of this establishment are as follow.

III. ‘ The twelve-month’s board (a moiety of which must be paid in advance every half year, namely at the end of February and at August,) amounts to 200 rix-dollars, or, allowing for the difference of exchange, to about 37l. sterling. For this sum the student is intitled to all collegial instructions both public and private, in all the afore-mentioned sciences and exercises, without exception, and, if he has no private tutor, to the inspection of the public governors : He is found in a decent chamber and bed-chamber, with the necessary furniture (bed and bedding excepted) and that in the College, and near his governor’s apartments : He is likewise found in fire and candle, and is attended by livery servants provided and paid by the court. He dines at a common table with his fellow-students and the governors, on four well-drest dishes ; and at night he has bread, butter, and cold roast meat, with the necessary beverage brought into his chamber, to avoid breaking in upon his time and studies by a formal supper. It is ordered nevertheless that, if any of the young gentlemen wish for hot suppers, or the rarer productions of the season, they may, with the consent of their governor, get such drest at the college kitchen, at the most moderate prices, fixed and notified by a bill of fare pasted up there ; but such suppers are to be paid for immediately, to prevent all the abuses that would arise from allowing of credit.

‘ The most immediate necessities being thus in a great measure provided against in the article of board, the most obvious of those that remain, are, cloaths, washing, beds, breakfast, pocket-money, books, instruments, writing-materials, hair-dressing, &c. The care of these disbursements is committed to the governors, who are to administer them with the most scrupulous propriety, and to lay their accounts quarterly before a committee established for the purpose of examining them : This committee certifies them, makes what deductions or remarks it judges necessary, and takes in charge to send them with the vouchers to the parents or guardians, from whom on the other hand it expects regularly in advance the sum to which the whole of the expenses may amount during the half year ensuing. It is evident that the parents and guardians may rest more securely  
on

on this arrangement than if they were to entrust the management to the young gentlemen themselves; which we hope will never be done, unsubjected to the inspection of the governors, and without limiting to a determinate sum the whole of the annual expence.

IV. 'It is true, the rank and fortune of the students may sometimes be the cause of retrenching or exceeding these limits, but a sum of 400 or at most 500 dollars are sufficient to defray all expences both fixed and contingent; and for English gentlemen, who have commonly more wants, as well of instruction, as of every other part of education, L. 150 will fully answer every purpose, and it were to be wished, that this sum might never be exceeded, in order to preserve the greater equality among the students.

'This advertisement is only meant as a short account of the real situation and regulations of this establishment, and not for the purpose of panegyrical recommendations, which but too often degenerate into empty boasts; the institution must speak for itself; all that we may take the liberty of saying, is, that it is no novel or ideal project, but a reality, founded on great foresight and experience, promoted by many years of assiduity and zeal, and proved and rewarded by the most fortunate success.'

#### A R T. IV.

*The Gerusalemme Liberata of Tasso: with explanatory Notes on the Syntax, the obscure Passages, and References to the Author's Imitations of the ancient Classics. To which is prefixed, a compendious Analysis of Italian Metre; by Agostino Isola, Teacher of the Italian Language in the University of Cambridge. In two volumes 12mo. Cambridge, Merrill, and London, Robson, 1786.*

THE very respectable list of subscribers, prefixed to this publication, sufficiently attests the sense, which the University of Cambridge has of the merits of the indeed highly deserving Mr. Isola, a gentleman whose numerous family likewise gives him a title to every encouragement which the hand of elegant benevolence has to bestow. The hand of elegant benevolence will not, however, upon this



this occasion, come out of Mr. Robson's shop with an useless acquisition; for of the pocket editions of Tasso, I do not know a handsomer: the text is correct, the letter large, the paper good; so that the two volumes, when properly caparisoned, will make no inelegant figure upon the polite dressing-table, or be without their honied allurements for the boarding-school Miss.

Of the notes I wish I could say more. Much more might, and were Homer's and Virgil's as common in the *Boudoirs* of the Cambridge Academics, as Euclid's and Hellsham's, much more certainly would have been done; what there is however is not amiss, and if it does not much contribute to increase the merit of the book, neither does it depress that which it has: so to use a phrase of the great *Reviewee* of the day, the Chancellor of the Exchequer, I have said it; and I say it again, the edition is a very good one, and I wish those, who love to do an honest man a kindness, to buy it.

Having on this occasion, probably for the last time, gone through the whole of the harmonious enchanter, I cannot abstain from saying a few words of what I felt in reading him. The six first books, whether from prejudice, from having read them often, or from some other cause, appeared tedious, and I was kept up only by the harmony of the versification, and the singular felicity of the expression. From *In tanto Erminia* to the *Isole Fortunate*, I grew by degrees into better and better humour, even so as sometimes to doubt whether the Italian did not deserve the next laurels to those of the Greek. But the end of the garden scene cooled my spirits again, and the whip and spur of a jaded muse almost drove me into the quarters of the too severe but uncommonly sagacious Boileau. Upon the whole I believe it may be affirmed, (if such an affirmation be not always nonsense on the face) that Tasso had genius to do much more than he did, and that he *would* have done much more, if fortunately any friend had pointed out to him the Old Testament as the store-house from whence he was to draw his materials. What he did is however great. That Milton is highly obliged to him is a well known fact, but the quantity of the debt still remains to be settled; if I mistake not, Mr. Warton, whom the  
Great

Great Briton calls on, not to forsake him, will shew it to be far larger than has been commonly imagined, by those who are not adepts in verbal criticism.

---

A R T. V.

Feb. 10, 1786.

*Proposals for printing by Subscription a new Translation of the Iliad and Odyssey of Homer, into blank Verse, by W. Cowper, of the Inner Temple, Esq.*

C O N D I T I O N S.

- I. *The work will be printed on a new letter, in two large volumes in quarto.*
  - II. *The price will be Three Guineas for the royal paper, and Two Guineas for the the common paper, in boards; half to be paid at the time of subscribing, and the other half on delivery of the work, which will be put to press as soon as three hundred Subscribers have sent in their names.*
  - III. *Subscribers names will be printed, unless forbid.*
- Subscriptions are received by J. Johnson, in St. Paul's Church-yard; J. Walter, at Charing-cross; and J. Debrett, in Piccadilly.

**I** Feel myself more diffident than usual, of my own opinion, in recommending the following Specimen to the public notice. Conscious, however, as the most cursory and prejudiced reader may be, that it labours under many imperfections, that the translation is far from exact, and that the language is sometimes low, and the versification rough and inharmonious; still, however, I do think it by far the most faithful transcript of Homer, and the most likely to give an English reader an idea of what he really is, of any I have seen. It is indeed a principle with me, that the great object of attention in translation is the language you translate from, so as, if it be possible, to render every word, and to keep up the arrangement: if, in doing this, the grammar and harmony of our language must, as I believe it almost always must, be violated; I am, in the usual phrase of modern nonsense, free to confess myself totally indifferent.

That



Should Mr. Cowper, however, proceed, it will be much for the advantage of his work, to submit distinct parcels of it to the criticisms of his friends. If he does so, we shall have more lines like the speech of Achilles, and less of the detestable modern repetition of "*The hand—the hand that slew my son.*"

S P E C I M E N.

Priam, admonished by message from Jupiter, that he should go forth into the Grecian camp, attended only by an Herald, to redeem the body of Hector, under conduct of Mercury passes the guard safely, and arrives at the tent of Achilles. When the poem thus proceeds.

ENT'RING, amid them all, by all unseen,  
Of height and size majestic, Priam stood:  
He near approach'd Achilles, clasp'd his knees,  
And kissed those fell and blood-accustom'd hands  
That had destroy'd so many of his sons.  
As when th' oppress'd, who hath in vengeance slain  
Th' oppressor, flies for life, and enters th' house  
Of some rich dweller in a distant realm,  
All stand astonish'd at the sudden guest,  
So gaz'd Achilles seeing Priam near,  
And so stood all astonish'd, and his eyes  
Each fix'd intent upon his fellow's face;  
But Priam kneel'd, and suppliant thus began.

Think on thy father full of days like me,  
And standing upon th' utmost verge of life.  
Oh godlike, great Achilles, he perchance  
Hath trouble also, and sustaining wrong  
May even now seek remedy, and find  
No man to succour him in his distress.  
Yet when he hears that his Achilles lives,  
Then is he glad, and ev'ry day hath hope  
That one day he shall see thy face again.  
But I am altogether most forlorn,  
Whose noble sons, the flow'r of Troy, are fall'n.  
When Greece came hither, I had fifty sons.  
Nineteen were children of one bed, the rest  
Born of my concubines. A num'rous house,

But bloody war hath thinn'd it. One I had,  
 One, more than all my sons the strength of Troy,  
 Whom standing for his country thou hast slain,  
 Hector ;—I ask deliv'rance of his corse :  
 Ransom inestimable waits without  
 Which I have brought myself into your camp.  
 Rev'rence the gods, Achilles. Récollect  
 Thy father ; let compassion of his years  
 Plead much for mine. No man of all the earth  
 Hath gone my length in woe, who draw the hand  
 Close to my lips, the hand that slew my son \*.

So Priam pray'd and ceas'd. Achilles, touch'd  
 With pity of his absent fire, ev'n felt  
 A wish to weep. Softly he placed his hand  
 On th' old man's hand, and push'd it gently away.  
 Both wept. The father at the conqu'ror's feet  
 Wept largely for his son in battle slain,  
 And for his fire, Achilles, who by turns  
 Deplored Patroclus also. Many a groan  
 Both utter'd, such as fill'd the spacious tent.  
 Achilles first was satiate. Tears had slak'd  
 His thirst to weep. He rose, and raised th' old man,  
 Compassionating much his hoary head  
 And his white beard, and kindly him bespake.

Pity thee ? Oh what pangs must thou have born !  
 How hast thou dar'd to venture forth alone  
 Into the Grecian camp, and to appear  
 In presence of the man himself whose arm  
 Hath slain so many of thy valiant sons ?  
 Thou hast an heart of iron, terror-proof.  
 Come. Sit beside me. Let us, if we may,  
 Great mourners both, bid sorrow sleep awhile.  
 There is no profit of our sighs and tears.  
 Affliction is man's lot. The gods, exempt

---

\* The original is susceptible of two interpretations, and may signify either that Priam laid his hand on the mouth of Achilles, as was the suppliant's custom, or that he drew the hand of Achilles towards his own. I have preferred the latter sense as arguing a greater degree of humiliation on the part of Priam.



From care themselves, have purpos'd care for man,  
Within the portal of Jove's courts are placed  
Two casks, one stored with evil, one with good,  
From which the god dispenses as he wills.  
For whom he mingles both, he leads a life  
Chequer'd alternately with good and ill.  
But if he give t'a man th' unmingled cup  
Of bitterness, he makes that man a curse,  
His name becomes a by-word and reproach,  
His strength is hunger-bitten, and he walks  
The blessed earth, unblest, go where he may.  
Ev'n so, the mighty Peleus at his birth  
Was gifted nobly of the gods ; his wealth  
Was more than any man's, and he was born  
Lord of the Myrmydons, and though a man,  
Mere mortal man, had Thetis to his bride.  
What then? He also hath his share of woe,  
Denied a son, to sit upon his throne.  
A son he hath, but he shall pass away  
And soon be found no more. Mean while, instead  
Of cherishing his father's age, he dwells  
At distant Troy, the scourge of thee and thine.  
So also thou, as I have heard, had'st once  
Wealth more than Lesbos, more than Phrygia, more  
Than the whole broad Hellespont in all his ports.  
But with it all, thou hast received from heav'n  
This doom, that war and carnage without end  
Encompass yonder city where thou reign'st.  
Cease therefore from unprofitable tears  
That ere they raise thy son to life again  
Shall doubtless find fresh cause for which to flow.

Then Priam thus replied. Favor'd of Jove,  
Constrain me not. No seat is here for me  
While Hector lies cast out among the tents.  
Loose him, and loose him now, that these mine eyes  
May look upon my son. Accept a price  
Magnificent, which may'st thou long enjoy ;  
And since my life was precious in thy fight,  
May'st thou revisit safe thy native land.

To whom Achilles low'ring and in wrath.\*  
 Haunt me no longer at a time like this  
 With that harsh note. I mean to loose thy son,  
 I am prepar'd to loose him. Thetis came  
 Herself upon that errand, sent from Jove.  
 Priam, I understand thee well. I know  
 That under conduct of some god thou cam'st  
 Into the Grecian camp. Without such aid,  
 No living man, not ev'n in prime of youth,  
 Had ventured hither. Such a guard as ours  
 He should not easily elude, such gates,  
 So massy, he should not easily unbar.  
 Thou therefore vex me not in my distress,  
 Lest I abhor to see thee in my tent;  
 Lest borne beyond all bounds, I set at nought  
 Thee, and thy pray'r, and the command of Jove.

ILIAD XXIV. v. 477.

---

\* And wherefore was he angry?—It seems not very difficult to assign the reason. He had received Priam with a generosity truly heroic, had addressed him with a most respectful tenderness, had even taken pains to console him. He intended to dispel his fears, and to convince him, by the kindness of his behaviour, that his petition was already granted. Priam's answer therefore mortified him. Instead of sitting, as he was desired to do, he peremptorily refused to sit. Instead of taking up the conversation where Achilles had dropped it, with the utmost impatience he repeats his suit, and presses him to release the body—*Ταχιστα*—that very moment. Add to all this, that to grant the body of Hector upon ransom, was by no means the choice of Achilles, but merely an act of constrained obedience to the will of Jupiter, and his anger will be sufficiently accounted for. The passage thus understood is truly beautiful. The paternal eagerness of Priam, and the quick feelings and fiery temper of Achilles, could not have been more happily exemplified.



## A R T. VI.

*Chemical Essays. By R. Watson, D. D. F. R. S. and Regius Professor of Divinity in the University of Cambridge.*

**T**HE preface contains the account of the Bishop's reasons for the publication of this fourth volume, after having determined to abandon for ever the study of Chemistry—a hint much enlarged upon, of

*'The utility of an Academic Institution for young men of rank and fortune in the elements of Agriculture; in the principles of Commerce; and in the knowledge of our Manufactures.'*

Some irrefragable reasons against the absurd custom of sending our young men to travel too early—and an apology for the defects of our system of Academical Education conceived in the following terms.

*'Our excellencies are greater, perhaps, than those who know us not are apt to suppose; and our defects are not so much defects in our institution (though I have never scrupled to profess an humble opinion that it might be amended) as in our discipline; and the defects in our discipline, are not so properly our defects, as the defects of the manners of the age. If a young man at seventeen be accustomed at home to have horses at his command; to follow country diversions without restraint; to mix in long convivial familiarity with persons of an advanced age: to drink as much as he pleases at his father's table; to hear improper connexions with the sex spoken of in all companies as venial levities, and not to hear them seriously censured in any as offences against Christian Morality; and if to all this he be supplied, through a destructive indulgence, with sums of money excessive for his age, and far superior to his wants, can it be a matter of wonder, that it is not in the power of an University to rectify the disorders of such a domestic education? I have no intention to mislead the opinion of the world concerning us, nor to exculpate ourselves by criminating others. If we yield to the corruption of the age, we yield as slowly*

as we can ; and it is not, perhaps, possible for us, wholly to escape the malignity of its influence.'

Many persons will probably be of the Bishop's opinion, that it is not in the power of an University to rectify the disorders of such a domestic education ; some however will think, and I avow myself to be one of the number, that much more may be done, than has hitherto been done, to prevent the disorders of such a system of education from being continued and carried on in the University ; a determination to drive away from thence, whoever, (and as many as ever,) would not be a child there, however much man he might count himself in town, or on his father's estate ; a *rigorous* exaction of the stated appearances at chappel, and still more in the hall, from all orders of men : care to break, by varied hours of lectures, the very possibility of long junkuettings : and a few feeling lectures from Plato and Epictetus, on the dignity and manliness of the *boni vivere parvo* : the dependance and servility of debt : the inelegance and future mischiefs of promiscuous concubinage ; would I am persuaded soon be attended with advantageous consequences.

Nam dociles animi juvenum, nam flexilis ætas, and for one lost by his own passions, I have known at least forty men been ruined by not being told of their danger.

The subjects of the Essays are the following :

Essay I. Of Lapis Calaminaris—Blende—Zinc—Brass.

II. On Orichalcum.

III. Of Gun-metal — Statuary-metal—Bell-metal—Pot-metal, and Speculum-metal.

IV. Of tinning Copper—Tin—Pewter.

V. Of tinning Iron—Of plating, and gilding Copper.

VI. Of gilding in Or Moulu—Of the use of Quick-silver in extracting Gold and Silver from Earths—Of Boerhaave's Experiments on Quicksilver—Of silvering Looking-glasses ; and of the time when that Art was discovered.

VII. Of the transmutability of Water into Earth.

VIII. Of Westmoreland Slate, and some other sorts of Stones.

They



They admit of no extract. The third and sixth contain a curious and classical account of Specula; and we likewise meet with the following curious account of American Money.

‘ It is reported of James II. that he melted down and coined all the brass guns in Ireland, and afterwards proceeded to coin the pewter with this inscription—*Melioris tessera fati*.—The Congress in America had recourse to the same expedient; they coined several pieces of about an inch and half in diameter, and of 240 grains in weight; on one side of which was inscribed in a circular ring near the edge—*Continental Currency, 1776*—and within the ring a rising sun, with—*fugio*—at the side of it, shining upon a dial, under which was—*Mind your business*—On the reverse were thirteen small circles joined together like the rings of a chain, on each of which was inscribed the name of some one of the thirteen states; on another circular ring within these, was inscribed—*American Congress*—and in the central space—*We are one*.—I have been particular in the mention of this piece of money, because like the leaden money which was struck at Vienna, when that city was besieged by the Turks in 1529, it will soon become a great curiosity.’

---

A R T. VII.

*Historia Politica de los Establicimientos, &c. Histoire Politique des Etablissements d'outremer des Nations Européennes; par Odoardo Malo de Lague. Madrid, 8vo. 2 tome.*

THE author of this book is the Duke of Almodovar, who was Ambassador in this country. It is intended to contain ten volumes. The introduction contains the Commerce of the Antients, a discovery of the Cape of Good Hope, and of America. The first book contains the history of the Portuguese navigations to the Atlantic, their commerce, &c. Book II treats of the Dutch. Book III relates to English conquests and trade in the East Indies; it takes up twelve chapters, and occupies the second volume. In an Appendix composed of nine articles, the author treats of the British constitution, the power of parliament,

ment, English liberty, administration of criminal justice, &c. &c.

As I have this account only from a Foreign Review, I cannot tell how the work is executed, but from what I could collect it is more a literary curiosity, than any thing else.

## A R T. VIII.

*Théâtre Allemand, ou Recueil des meilleures Pièces Dramatiques, tant anciennes que modernes, qui ont paru en la Langue Allemande, précédé d'une Dissertation sur l' Origine, la Progres, & l' Etat actuel de la Poesie theatrale en Allemagne: per M. M. Junker & Liebault. 4 Tomes. Paris.*

A Correspondent who applied to me by letter, for a further translation of Emilia Gallotti, will if he understands French, probably find what he wants, if not in these volumes, yet in those hereafter to be published of this work; as far as I can see it is well executed, and calculated to give a very good account of the history and present state of the German Stage. As to what concerns me, besides that I have clearly exhausted the best scenes of the German Tragedy, there are those amongst my readers, and some of the first judges of literary merit, who do not think so highly of it, as I did and my correspondent does. Indeed it must be confessed, that the dialogue is a little too elevated, and that every sentence seems intended to have a point. Still however I must think there is great merit.

Messrs. Junker and Liebault, have translated Veisse's Romeo and Juliet, the Codrus of Baron Croneck, (both of them excellent tragedies,) Minnade Barnheim, a comedy, by the author of Emilia Galotti, which already exists on the French stage, under the name of Les Amans Genereux, and is, I am told, preparing for ours, and the Thamis of Baron Gebler, a piece with chorusses after the ancient models.

## ART. IX.



## A R T. IX.

*Rufi Festi Avieni Descriptio Orbis Terræ, cum Conjecturis nonnullis Clar. Schraderi nunc primum editis ac Textui subjectis. Accedunt Nicolai Heinsii, Casparis Barthii, Claudii Salmasii aliorumque Adnotationes in Avienum, impensis et curis H. Friesemanni, qui hic illic sua addidit. 8vo.*

**I**T is needless to say any more of this work, which of course is the best edition of this insignificant geographer.

If this work is approved, it is to be followed by the *Ora Maritima* of the same writer. Our author likewise proposes an edition of the *Dionysius Periegetes*, with several new *Scholia* hitherto inedited.

## A R T. X.

*Anecdotes of the late Samuel Johnson, L. L. D. during the last twenty years of his life. By Hesther Lynch Piozzi. Printed for T. Cadell in the Strand. 14s*

**I**T appears to me, that, of all the publications we have hitherto seen concerning Dr. Johnson, this is by far the most interesting. Mrs. Piozzi seems not afraid of representing her friend as he really was, and as he must appear to posterity, a man of little learning, less taste (and that of a very exclusive kind); of very ungentle manners; of unspeakable arrogance; a man, in a word, so impracticable, that she herself, after bearing his tyranny for eighteen years, was obliged to fly from him; but at the same time, a man so pleasant, so entertaining, so acquainted with human nature, so capable of friendship, so charitable, so truly benevolent, and of so much moral and Christian goodness \*, that not to acknowledge the value of such a character must argue a defect in our own.

A se-

\* “ When I relate these various instances of contemptuous behaviour shewn to a variety of people, I am aware that those, who till now have heard little of Mr. Johnson,

A severe indisposition in the course of this month, not leaving me leisure for other matter I intended, I shall beg  
the

---

will here cry out against his pride and his severity; yet I have been as careful as I could to tell them, that all he did was gentle, if all he said was rough. Had I given anecdotes of his actions instead of his words, we should, I am sure, have had nothing on record but acts of virtue differently modified, as different occasions called that virtue forth: and, among all the nine biographical essays or performances, which I have heard will at last be written about dear Dr. Johnson, no mean or wretched, no wicked, or even slightly culpable action will, I trust, be found, to produce and put in the scale against a life of seventy years, spent in the uniform practice of every moral excellence, and every Christian perfection, save humility alone, says a critic, but that, I think, *must* be excepted. He was not, however, wanting even in that to a degree seldom attained by man, when the duties of piety or charity called it forth.

Lowly towards God, and docile towards the church; implicit in his belief of the gospel, and ever respectful towards the people appointed to preach it; tender of the unhappy, and affectionate to the poor, let no one hastily condemn as proud, a character which may, perhaps, somewhat justly be censured as arrogant. It must, however, be remembered again, that even this arrogance was never shewn without some intention, immediate or remote, of mending some fault, or conveying some instruction. Had I meant to make a panegyric on Mr. Johnson's well-known excellencies, I should have told his deeds only, not his words—sincerely protesting, that as I never saw him once do a wrong thing, so we had accustomed ourselves to look upon him almost as an excepted being; and I should as much have expected injustice from Socrates, or impiety from Paschal, as the slightest deviation from truth and goodness in any transaction one might be engaged in with Samuel Johnson. His attention to veracity was without equal or example: and when I mentioned Clarissa as a perfect character; “On the contrary (said he) you may observe there is always something which she prefers to the truth,  
Fielding's



the indulgence of my readers; for laying before them somewhat longer extracts from this work than I am used to do from books of such a size, and so likely to be soon in every one's hands.

As the book is written with no great order, and contains nothing but anecdotes, put together as they came to mind, I shall string together such as appear to me most important, without observing any order.

At eight years old he went to school, for his health would not permit him to be sent sooner; and at the age of ten years his mind was disturbed with scruples of infidelity, which preyed upon his spirits, and made him very uneasy; the more so, as he revealed his uneasiness to no one, being naturally (as he said) "of a sullen temper and reserved disposition." He searched, however, diligently, but fruitlessly, for evidences of the truth of revelation; and at length recollecting a book he had once seen in his father's shop, intitled, *De Veritate Religionis, &c.* he began to think himself highly culpable for neglecting such a means of information, and took himself severely to task for this sin, adding many acts of voluntary, and to others unknown, penance. The first opportunity which offered (of course) he seized the book with avidity; but, on examination, not finding himself scholar enough to peruse its contents, set his heart at rest; and, not thinking to enquire whether there were any English books written on the subject, followed his usual amusement, and considered his conscience as lightened of a crime. He redoubled his diligence to learn the language that contained the information he most wished for; but from the pain which guilt had given him, he now began to deduce the soul's immortality, which was the point that belief first stopped at; and from that moment resolving to be a Christian, became one of the most zealous and pious ones our nation ever produced.

---

Fielding's *Amelia* was the most pleasing heroine of all the romances (he said); but that vile broken nose never cured, ruined the sale of perhaps the only book, which being printed off betimes one morning, a new edition was called for before night."



“The fine Rambler on the subject of procrastination was hastily composed, as I have heard, in Sir Joshua Reynolds’s parlour, while the boy waited to carry it to press; and numberless are the instances of his writing under immediate pressure of importunity or distress. He told me that the character of *Sober*, in the *Idler*, was by himself intended as his own portrait; and that he had his own outset into life in his eye, when he wrote the eastern story of *Gelaleddin*. Of the allegorical papers in the *Rambler*, *Labour and Rest* was his favourite; but *Serotinus*, the man who returns late in life to receive honours in his native country, and meets with mortification instead of respect, was by him considered as a masterpiece in the science of life and manners. The character of *Prospero* in the fourth volume, *Garrick* took to be his; and I have heard the author say, that he never forgave the offence. *Sophron* was likewise a picture drawn from reality; and by *Gelidus* the philosopher, he meant to represent Mr. Coulson, a mathematician, who formerly lived at Rochester. The man immortalised for purring like a cat was, as he told me, one Busby, a proctor in the Commons. He who barked so ingeniously, and then called the drawer to drive away the dog, was father to Dr. Salter of the Charterhouse. He who sung a song, and by correspondent motions of his arm chalked out a giant on the wall, was one Richardson, an attorney. The letter signed Sunday, was written by Miss Talbot; and he fancied the billets in the first volume of the *Rambler*, were sent him by Miss Mulso, now Mrs. Chapone. The papers contributed by Mrs. Carter, had much of his esteem, though he always blamed me for preferring the letter signed *Charieffa* to the allegory, where religion and superstition are indeed most masterly delineated.”

“When we were at Rouen together, he took a great fancy to the Abbé Roffette, with whom he conversed about the destruction of the order of Jesuits, and condemned it loudly, as a blow to the general power of the church, and likely to be followed with many and dangerous innovations, which might at length become fatal to religion itself, and shake even the foundation of Christianity.”

In page 106, there are some fine observations on the disadvantages of solitude to morals.

Page 128, contains a very pleasing account of Dr. Johnson’s



Johnson's aversion to, and subsequent friendship for, Mrs. Piozzi's mother: it is told by the relator in a very characteristic manner, and does honour to all parties.

'She was exceedingly angry to be sure, and scarcely I think forgave the offence till the domestic distresses of the year 1772 reconciled them to and taught them the true value of each other; excellent as *they both* were, far beyond the excellence of any other man and woman I ever yet saw. As her conduct too extorted his truest esteem, her cruel illness excited all his tenderness; nor was the sight of beauty, scarce to be subdued by disease, and wit, flashing through the apprehension of evil, a scene which Dr. Johnson could see without sensibility. He acknowledged himself improved by her piety, and astonished at her fortitude, and hung over her bed with the affection of a parent, and the reverence of a son. Nor did it give me less pleasure to see her sweet mind cleared of all its latent prejudices, and left at liberty to admire and applaud that force of thought and versatility of genius, that comprehensive soul and benevolent heart which attracted and commanded veneration from all, but inspired peculiar sensations of delight mixed with reverence in those who, like her, had the opportunity to observe these qualities, stimulated by gratitude, and actuated by friendship. When Mr. Thrale's perplexities disturbed his peace, dear Dr. Johnson left him scarce a moment, and tried every artifice to amuse as well as every argument to console him: nor is it more possible to describe than to forget his prudent, his pious attentions towards the man who had some years before certainly saved his valuable life, perhaps his reason, by half obliging him to change the foul air of Fleet-street for the wholesome breezes of the Suffex Downs.'

'He was not at all offended, when, comparing all our acquaintance to some animal or other, we pitched upon the elephant for his resemblance, adding that the proboscis of that creature was like his mind most exactly, strong to buffet even the tyger, and pliable to pick up even the pin.'

The Latin verses on the Theatre, having originally appeared

peared in this Review, I shall now present my readers with the admirable translation of them, by Mrs. Piozzi.

‘ When threescore years have chill’d thee quite,  
Still can theatric scenes delight ?

Ill suits this place with learned weight,  
May Bates or Coulson cry.

The scholar’s pride can Brent disarm ?

His heart can soft Guadagni warm ?

Or scenes with sweet delusion charm  
The climacteric eye ?

The social club, the lonely tower,

Far better suit thy midnight hour ;

Let each according to his power

In worth or wisdom shine !

And while play pleases idle boys,

And wanton mirth fond youth employs,

To fix the soul, and free from toys,

That useful task be thine.

Upon the whole this book abounds with useful good lessons, and sensible instructions for the conduct of common-life, worthy of the author of the Rambler.

## A R T. XI.

*Traëtatus de Decretis Atheniensium, in quo illustratur singulare Decretum Atheniense ex Museo Equitis & Senatoris Iacobi Nanii Veneti : Auctore D. Clemente Biagi Cremonensi Monacho Benedictino Camaldolensi, in Collegio Urb Propagandæ Fidei S. Th. Professore Acad. Cortonens. Etruscorum et Veliternen. Volschorum Socio. Rom, 4to.*

THE treatise before us took its rise from an Athenian *ἡφίστα* preserved in the Nani collection, of which the following, is the translation.

sub Dionysio Archonte, qui fuit post  
Paramonum, sub tribu Æantide septima Prytania, Helamius Tim-

chi



chi fil. Ramnufius erat scriba, gamelionis die octava, octava die prytaniae; senatus in curia; ex proedris suffragia rogavit Stratophon Stratoclis filius Suniensis & collegæ proedri.

Placuit senatui.

Rhesus Artemonis fil. Haleensis dixit:

quoniam ingressum habens ad senatum Diognetus Oc'ensis questor nauclerorum & mercatorum ferentium synodum Jovis

hospitalis, declarat senatui vel le synodum ponere imaginem pietam in scuto eorum publici hospitum electi etiam cura-

toris portus, Diodori

fil. Theophili Haleensis in ejus archivo,

Et propterea rogat senatum,

ut confirmet ipsi hoc decretum;

quod faustum sit; placere senatui

concedere Diogneto & synodo

ut celebret dicationem pi-

etæ imaginis in scuto Diodori

fil. Theophili Haleensis in archivo ejusdem, sicuti rogat senatum.

The first chapter treats of the different decrees promulgated by the Athenian Senate, Mr. B. blames Father Paciaudi, for having in his Monumenti Peloponnesiæ given the name of *ἱερουργαὶ* to some inscriptions intirely honorary. Chapter 2 treats of the Athenian Senate, and assembly of the people. Mr. Biagi, blames Father Corsini for mentioning Archons, during the suspension of this magistracy, which, according to Plutarch, took place from the second year of the 118th, to the first year of the 123d, Olympiad. The fragment of Menander, by which Corsini supports himself: Mr. B. shews either to be apocryphal, or not at all contrary to what Plutarch says, and he explains the passages from Diodorus Siculus, and Dionysius Halicarnassus which mention these Archons, so as to reconcile them to his own opinions. The third chapter treats of the Archon *ἐπὶ τῶν νόμων*. Father

Biagi

Biagi decides against Corfini, that an Archon might be Eponymous more than once, and that there are no instances of two Eponymous Archons in the same year.

Though it appears from Plutarch and other authorities, that it was the custom of Athenians to put the names of the Eponymous Archon at the head of their decrees: our author demonstrates in chapter iv, that we are not to take for Eponymous, all the Archons mentioned in these decrees; on this occasion he explains the passage from Plutarch, which seems to assert the contrary, refutes Dodwell who had pretended that all the Archons were Pseudo-eponymous, and explains some rules given by Corfini to distinguish the Eponymous from the Pseudo-eponymous.

Chapter v treats of the names of the Archons, Father Biagi explains the reason why they sometimes stand alone and have sometimes the name of the father, the native place, the predecessor, and even the successor.

The sixth chapter to the eleventh treat particularly of the decree before us in which our author examines several questions relating to Homonymous Archons. Father Biagi shews, that formulæ in which the Archon is named with the addition of his successor, are not so common as Dodwell thought they were, nor is the successor always the immediate successor; nor is he hardly ever named for the purpose of distinguishing the mentioned Archon from the other Homonymous ones.

In chapter xi our author shews, contrary to the opinion of Budeus, Laleman, Peter Castellanus and Theodore Gaza, that the month Gamelion was the seventh and not the eighth month of the year.

Chapter xii treats of the prerogatives of the Prytania. In chapter xiii we have an account of the Scriba and two Proedri, he who ἐπιψηφισεν and he who ἐπτεν. F. B. shews in contradiction to several learned men that the profession of Scriba was very honourable at Athens, and that they are mentioned in the decrees, was always of the tribe which enjoyed the right of Prytania.

Chapter xiv contains eclairsissements on some people of Attica, mentioned in the decree.

Chapter xv treats of the places where the Athenian Senate and people assembled.

Chapter xvi of the *Dies Fasti and Nefasti*.



In chapter xvii M. B. examines whether the 8th day of the month Gamelion, on which our decree is dated, was a solemn and sacred day at Athens, as Plutarch tells us every 8th day of the month consecrated to Theseus and Neptune was.

Chapter xviii treats of the manner of voting at Athens, and the number of votes necessary for the decision of business.

In chapter xix Father Biagi determines the number of those who had votes, either in the Senate or assemblies of the people.

Chapter xx contains an apology of the Athenians, for not having shewn themselves sufficiently grateful towards their great men.

And in chapter xxi the author examines what the authority of the decrees of the senate and people was.

We now return to the decree, which the author further explains in the seven next chapters.

Chapter xxviii treats of the materials on which the Athenian decrees were engraved, and the copies they were wont to make of them.

In chapter xxix our author treats of those whom the Athenians charged with the care of engraving their decrees, and putting them in the places appropriated to them.

Father Corfini had shewn that this decree must have been promulgated, between the 118th and 227th Olympiads. Mr. Biagi has limited this space of 436 years to 155 years; finally, in chapter xxxi, our author explains several other Greek decrees, particularly one from Delos, and one from Agrigentum.

## A R T. XII.

*Florio: a Tale, for fine Gentlemen and fine Ladies: and the Bas Bleu; or, Conversation: two Poems.* Cadell, 3s

**A**S I would not ruin any of the graces of the Florio, by plucking the *bons-mots* from their places, I shall only say of it, that it appears to me on nearly the same subject, extremely inferior to Mr. Jenyns's *Modern Fine Gentleman*.

VOL. IX.

B b

and

and Modern Fine Lady. The thirty-seven \* first lines of the Blas Bleu are extremely pretty, there is an ease of ver-

\* VESEY ! of Verse the judge and friend !  
 Awhile my idle strain attend :  
 Not with the days of early Greece,  
 I mean to ope' my slender piece ;  
 The rare Symposium to proclaim,  
 Which crown'd th' Athenians' social name ;  
 Or how ASPASIA's parties shone,  
 The first *Bas-bleu* at Athens known ;  
 Nor need I stop my tale, to shew,  
 At least to Readers such as you,  
 How all that Rome esteem'd polite  
 Supp'd with LUCULLUS every night ;  
 LUCULLUS, who, from Pontus come,  
 Brought conquests, and brought cherries home :  
 Name but the suppers in th' Apollo,  
 What classic images will follow !  
 How wit flew round, while each might take  
 Conchyliæ from the Lucrine lake ;  
 And Attic Salt, and Garum Sauce,  
 And Lettuce from the Isle of Cos ;  
 The first and last from Greece transplanted,  
 Us'd here—because the rhyme I wanted :  
 How Pheasants' heads, with cost collected,  
 And Phenicopters' stood neglected,  
 To laugh at SCIPIO's lucky hit,  
 POMPEY's bon-mot, or CÆSAR's wit !  
 Intemperance list'ning to the tale,  
 Forgot the Mullet growing stale ;  
 And Admiration, balanc'd, hung  
 'Twixt PEACOCKS' brains, and TULLY's tongue.  
 I shall not stop to dwell on these,  
 But be as epic as I please,  
 And plunge at once in medias res  
 To prove the privilege I plead,  
 I'll quote some Greek I cannot read ;  
 Stunn'd by Authority, you yield,  
 And I, not Reason, keep the field.



sification and richness of idea which bespeak a mind sufficiently rich to draw upon its own fund, nor would Prior have disdained them: But the subject is soon lost, and the remainder of the poem consists of a jumble of compliments, and a variety of allusions to different arts and sciences, which it is difficult to follow. The subject, therefore, of conversation still remains untouched, and a very pretty one it will be for a didactic poem.

I do not know why Miss More thought it necessary to go out of her way, to speak with so much contempt of Reviews; they have certainly done her no *harm*. As to their utility, the question is I think fully treated on both sides in a letter of Rousseau's, published in his posthumous productions; and in the Duke de Nivernois' speech at the French Academy, on the death of the Abbé Arnaud.

I do not know whether it be worth remarking, that the pretty lines "Lucullus, who, from Pontus come," &c. are an imitation of

Quand Lucullus vainqueur triomphoit de l'Asie,  
L'iarain, le marbre & l'or frappaient Rome éblovie  
Le sage dans la foule aimoit à voir ses mains  
Porter le cerifier en triomphe aux Romains.

from l'Abbé de Lisle's charming poem of les Jardins.

A R T. XIII.

*Ægyptiorum Codicum Reliquiæ Venetiis in Bibliotheca Naniana asservatæ. Fascic. I. II.*

THE pieces contained in this publication are bare fragments in the Saidick and Thebaick dialect. The most remarkable contain the following parts of the New Testament: Math. 18, 27—21, 15. 2 John, 9, 17—13, 1 Cap. 19, 17, there is *τι με λεγεις αγαθον*. 10. 22. there wants the addition *και το βαπτισμα*—*βαπτισθησεσθε* a sign that this translation was made from a good old MS. We have also, Jeremiah, 13. 14—14. 19, which is the longest printed fragment of the Saidick version of the Old Testament, the rest is of less consequence. But we hear by a letter from Mr. Woide in the preface, that the Saidick translation of the New Testament, to which Mr. Woide has contributed some new fragments, will soon appear.

## A R T. XIV.

*Monumenta Græca ex Museo Equitis ac Senatoris Jacobi Nanii Veneti illustrata a D. Clem. Biagi, &c.*

THE Senator Nani, heretofore Ambassador Proveditor of Corfu, then of Padua, and Member of the Council of Ten; together with his collection of Greek, Latin, and Coptic manuscripts heretofore noticed, possessed a museum of curious antiquity. Paciaudi published his *Monumenti Peloponnesiaci* from thence; and some have been given by Fabretti, Muratori, and Corfini. The following, however, remained behind: 1. An urn dedicated to *τυγη ἀρχαθῆ* by Julia Athena. 2. An altar erected by Adrian *Ολυμπίω δυνάδωναιω*. 3. A known marble from Corfu, on which we meet with *Απολλοδώρος Πρυτανίς* and the *Συναρχοί*. This is accompanied with a good dissertation on the Constitution of Corsica. 4. An inscription on an old tower, *Ἀναξ Λεωνί στήσε πύργον ἐνθαδε Λυχνῶ προφαινείν τοὺς λοχοὺς τῶν βαρβάρων*. 5. A decree of the senate Upesia, to erect a statue of one of their Magistrates, called Caius Julius Epaphroditus. This city is quite unknown unless it be Opisena in Thrace; the stone came from the southern coast of Peloponnesus. 6. An inscription which begins with *λαμπρα τῶν Λυδενεων* (it should be *Λυδεκτεων*) *πολις*. This, likewise, is an unknown city; there follow 22 inscriptions on graves and others but, unfortunately the editor knows nothing of Greek.

## A R T. XV

*Caroline de Lichtfield, par Madame de \*\*\*; publiée par le Traducteur de Werther. Seconde Edition, 2 Tomes, 12mo. Elmsly.*

THIS Novel has, as I am informed, been eagerly read by the ladies, nor will any lady find in it any thing that she should not read. I am sorry however to see, that an interesting narrative and a tolerable style, should be able



able to gain attention to improbable events, worn-out situations, unnatural characters, and trite sentiments. It is a woeful symptom of that spirit of dissipation which, searching only for temporary amusements, is by degrees losing sight of the models in even the more trifling branches of polite literature. Who else, acquainted with *Clarissa* and *Gil Blas*, could have supported *Caroline*?

---

## A R T. XVI.

*The Captives : a Tragedy.*

THE author, in a preface of some indignation, appeals from the sentence of the public, and seems to think, that it could not relish the charms of the simplicity of his diction. But his diction does not appear to me simple, it is coarse and vulgar, and if it had not been so—Is diction all that is required in a tragedy?—Will diction cover the one out of a thousand absurdities of making a man who has been refused by a woman, because her husband is living, try what a song will do with her? No pit in Europe, except our own, would have heard a syllable after this.—I should not however have said any thing of this unfortunate effort, but for the report that it was forced upon the public by patrician interposition. The many instances there have lately been of this interposition, the unfairness of the practice with respect to men of genius who disdain such disgraceful protection\*, and the very low state of the stage, demand some effort of literary men to restore the ancient discipline with regard to new pieces, and I know nobody who might set himself at the head of such an attempt with so much prospect of success, as the author of the *Letters on Literature*. He has sense to see absurdity, and he has spirit to correct it.

---

\* Des protégés si bas, des protecteurs si bêtes.

## A R T. XVII.

*Vues remarquables des Montagnes de la Suisse, dessinées & coloriées d'après Nature avec leur Description. Fol.*

IN 1777, there came out a work called Prospects on the Swiss Mountains, published by Wagner, with illuminated copper plates, from the drawings of Mr. Wolff. The first publication contained ten sheets. In process of time, Mr. Wagner increased his collection of Views from the Alps to 150, of which he chose out the best and sent them to Paris, to be engraved by Janninet, under the eyes of Vernet; in this manner there was published a new collection of eight plates, with a French Introduction, Title Page, and Prospectus. The subjects were La Lutschinen. Bachalp. Chute de la Trutt. Chute de l' Aar. L'Hopital sur le Grimsel. Glacier de Lauteraar. La Grosse Pierre sur le Glacier de Vorder Aar. Les Lutteurs sur les Ramparts de Berne. The undertaking was, after this, again at a stand, probably owing to the death of Mr. Wagner: but, in 1785, a subscription was again set on foot by M. Hentzy, Gouverneur des Pages, de S. A. S. M<sup>gr</sup>. le Prince d' Orange & Agent de la S<sup>me</sup>. Cour de Saxe-Gotha, and at the end of the last year the first part of the work came out. The work of Mr. Janninet surpasses every thing we possess of the kind. The copper plates are worked with a beauty, spirit, and truth, which, notwithstanding all the elegance, convey an idea of the great and terrible. I. Le Grand Theatre des Alpes & Glacières, is an idea taken from nature, a very picturesque composition, in which the most remarkable prospects in the Alps are brought together in one groupe. II. Vue generale des Glacières prise du Chateau de Worb. The territory about Worb, which is about two miles from Bern, is remarkable for its fruitfulness and cultivation, it rises to the highest Alps in the back ground. III. Vue de Thun, du Côté du Midi. This is not so remarkable, but only inserted, because it lies in the way to the Lauterbrun, and the Grindelwald. IV. La Vallée du Lauterbrunnen avec le Staubbach. In all its magnificence and beauty. V. & VI. Première & seconde Chute du



du Staubbach. There are fix plates of text which contain some important observation of Natural History. The preface is by Mr. Haller.

---

## A R T. XVIII.

*Memoire de Madame de Warens, suivis de ceux de Claude Anet. Publiés par un C. D. M. D. P. pour servir d'Apologie aux Confessions de J. J. Rousseau. 8vo. p. 259.*

THIS is said to be a very extraordinary work; the Gottingen Reviewers, entertain great doubts of its authenticity, but are curious to see what will be said of it by others. It is stated to have been left by Claude Anet, who survived Madam de Warens two years, and died in 1761, to two old ladies of Chamberry. Madam de Warens tells her own story, and endeavours to justify herself against Rousseau, whom she represents as a Black Traitor. She thus recounts her life: she lost her mother when a child, was educated under the eyes of a father given to Alchymy, and contracted a very unhappy marriage; she lost her husband, and wandered from project to project; in general she describes herself as she appears in the confessions—the faults of temperament and the female cynicism, alone excepted, which are stated in a very different point of view, as she represents herself as the true Julia who sent St. Preux away with my Lord Bomston. Claude Anet also gives us to understand in his Memoires, that the Julie was written by Rousseau and Madam Warens.

## LITERARY INTELLIGENCE.

## DIVINITY.

De Procopii Gazaëi Commentariis Græcis in Heptateuchum et Canticum ineditis Comm. Auſt. Joh. Chriſt. Gottlieb. Erneſti.

Animadverſiones in Cap. X—XXIV. Proverbiorum Salomonis, ſecundum Verſionem Græcam ex Veneta S. Marci Bibl. nuper editam a Joh. Georg. Dahler.

Jo. Chr. Fr. Schulzii Scholia in V. T. Vol. I. Sect. ii. Numeros et Deuteron. complectens \*. 8vo.

Carl. Aug. Gottlieb. Reil de Cauſis alieni Platoniorum recentiorum a Religione Chriſtiana animi.

## LAW.

Reſlexions ſur la Loi Vingt-unieme, au Digefte de Queſtionibus, relativement à la Queſtion dans l'Empire Romain, à ſon Origine en France, et à ſes différens Etats juſqu'à nos jours. Par M. Berthelot, Avocat en Parlement, &c. 8vo. Paris.

## BIBLIOGRAPHY.

Librorum qui ante Reformationem in Scholis Daniæ prelegebantur, Notitiæ Mantiffa ex Muſeo Hielmſtierniano, per Eraſmum Nyerup, pro Stipendio Collegii Medicei, diſputatur. D. 19 Dec. 1785. 8vo.

## CLASSICAL LEARNING.

Imm. Jo. Gerh. Schelleri Obſervationes in priſcos Scriptores quosdam. 8vo. 326 p.

Commentaires de Céſar, avec des Notes Hiſtoriques, Critiques, et Militaires. Par M. le Comte Turpin de Crifſé, Lieutenant General des Armées du Roi, &c. Paris. 3 vol. 4to.

## NATURAL HISTORY.

Entomoſtracea, ſeu Inſecta Teſtacea, quæ in Aquis Daniæ et Norwegiæ reperit, deſcripſit, et Iconibus illuſtravit O. Fr. Muller.

---

\* Vol. II. 516 p. Vol. III. 407 p.



G. R. Boehmeri Bibliotheca Scriptorum Historiæ Naturalis, Œconomix, aliarumque Artium ac Scientiarum ad illam per, realis systematica.

Well spoken of.

#### MISCELLANEOUS.

Mr. Latourette, Secretary of the Academy of Sciences at Lyons, has published a *Chloris Lugdunensis*, which he means as an introduction to a larger work, on the plants growing in the Province of Lyons.

The Gottingen Reviewer give a far more learned and more critical, but in the result much the same account as mine of Mr D'Ancarville's publication on the arts of antiquity. It would be tedious to insert it. I shall therefore only transcribe their introduction to the account of the supplement. Mr. D. say they, justifies himself against an account of his work given by Mr. Maty, whom he accuses of nothaving understood him, and of having misunderstood him. This is Mr. D'Ancarville's own fault, as we are persuaded that the same thing would have happened to him if he had reviewed his own work.

I have nothing farther to add on this subject, than if possible to warn my countrymen against that beginning of French levity so preceptible in the judgment formed of this work, which led many of them to think the cause of literature served by this wild dream, because there was genius and imagination in it.

Inni de Orfeo esposti in versi volgari, 8vo. p. 225.

This is a very poetical version of the hymns of Orpheus, divided into scenes, recitatives, airs, &c. which have a very good effect. At the end are other hymns from anti-ent writers; so that the whole has an appearance of a Heathen Psalm Book, the author has added some Christian Psalms of his own, of which he promises a larger collection, together with a translation of the Odes of Horace and Pindar.

Ἱπποκράτους Αφορισμοὶ καὶ Προγνωστικόν. Hippocratis Aphorismi & Prænotionum liber. Recensuit notasque addidit Eduardus Franciscus Maria Bosquillon, Eques, Saluberrimæ facultatis Parisiensis Doctor Regens, Librorum Cenfor Regius, antiquus Latino Idiomate Chirurgiæ & Rei Herbariæ Professor (a wonderful assem-

blage of titles and offices) Exc. I. Fr: Valade 1784, small duodecimo, 2 vols. the first contains the text, together with a latin translation, probably that of Fesius. The second has a Versio Antiqua Aphorismorum. Notæ & Emendationes. Index.

The author has had no less than eight new Manuscripts out of the French King's Library : containing many new readings; and though he has not made the best use of them possible, his work is such as scholars will be glad to look into.

### A R T. XIX.

*Favole, &c. C'est-à-dire, Fables de M. Pierre Guadanoglo, d' Arezzo. In 12 de 108 pages. A Arezzo, chez Bel-lotti, 1785.*

**T**H E S E Fables are not excellent ; the following, however, seems to be written in elegant Italian.

Donne, che tanto dell' onor gelose,  
 Onde serbarlo intatto, esser dovete,  
 O siate ancor donzelle, o siate spose,  
 Oggi l'orecchio a' detti miei porgete :  
 Io vi dirò perchè chè così severo  
 Si mostri in condannarvi il mondo intero.  
 L'Onore, la Bellezza e la Dottrina  
 Insieme trattaro un dì (concilio augusto !)  
 Di errar pel mondo turba pellegrina  
 Dall' agghiacciato polo al polo adusto :  
 Furon d'accordo, e senza far dimora,  
 Si dipartiro alla novella aurora.  
 Il tedio a confortar di lunga via,  
 Alteraron discorsi in vari modi,  
 E d'innocente amor dolce magia  
 Insieme gli strinse con tenaci nodi  
 Fino a temer che per avverso fato  
 Fosse gaudio sì puro un dì turbato.

Chi



Chi fa (dicean) quel che fara di noi ?

Chi fa che forte rea non ci scompagni ?

Son varj i casi, e, se perdiamci, poi

Come faremo a ritornar compagni ?

Questo timor, che ne amareggia il seno,

Turba di nostra pace il bel sereno,

Poichè pensaron le due donne alquanto,

Io però (disse la Belta), se mai

Resti a forte smarrita, io mi do vanto

Che a rinvenirmi non tardiate assai :

Io vi dirò dove cercar possiate

Senza temer che poi delusi siate.

Di vaghe donne nel dorato crine

Io farò accolta, o nei vezzosi cigli,

O tra le fresche guance porporine,

Oppur fra i labbri turgidi e vermigli,

O fra quei lumi onde faetta Amore,

E strada fassi degl' incauti al core.

Queste saran le sedi a me gradite,

Se mi parte da voi strana ventura :

Me in queste sedi a ricercar venite,

Poichè di rintracciarmi avrete cura :

Saprò lasciarle, e nuovamente uniti,

Chercheremo altre terre ed altri liti

Ed io, (ripresè la Dottrina) ed io

Facil farò da rinvenirsi ognora ;

Sedi non men sicure avrò, se rio

Destin da voi mi dividessè ancora ;

Io pur le svelerò, poichè mi preme

Forte desio di riunirci insieme.

Sarò tra i preziosi aurei volumi

Contra cui s'arma il Tempo edace invano ;

Nel uom farò che d'eloquenza i fiumi

Da labbro trae non infecondo e vano,

Nel uom d'ingegno in cui Natura e il Nume

Sparse de l' arti illustri il chiaro lume.

Mentre tale il parlar fu d'ambedue,

L'Onor tacito i lumi al suolo affisse.

Tacque ancor dopo, e le compagne sue

Pur attendean che il labbro ai detti aprisse ;

Dissero al fin : Tu taci ? E come poi,

Se ti perdiam, ti rinverremo noi ?

L'Onore allor con maestoso ciglio  
 Rivolto a lor così rispose : Oh Dio !  
 Amiche, a far di tutto io vi configlio,  
 Che da voi non mi parta un caso rio :  
 Se mi perdetes, io son di tal natura,  
 Che in cercarmi farà vana ogni cura.  
 Donne, ritorno a voi : geloso onore  
 Diè Natura per freno al vostro sesso :  
 Perso che sia, non vi lusinghi il core  
 Di rientrarne al nobile possesso.  
 Ecco perchè sì critico e severo  
 Prive di onor vi prezza il mondo intero.

*Journal Encyclopedique.*

A R T. XX.

*Richard Cœur de Lion, comédie en trois actes en prose & en vers mis en musique, représentée pour la première fois à Paris, par les comédiens Italiens ordinaires du roi, le 21 Octobre, 1784. A Paris, chez Brunet. 1786.*

THE following is not a good account of this charming piece, and I hope to insert a better when I shall have received it. In the mean time, I am obliged to make use of this from the want of other materials.

“IL y a peu de succès aussi brillans, aussi soutenus que celui de cette comédie lyrique. Au moment où elle est imprimée, elle se trouve à sa 46e. représentation avec le même concours, la même affluence de spectateurs que lorsqu'elle parut il y a 14 mois. M. Sedaine, celui de nos écrivains dramatiques qui a le plus souvent triomphé aux trois théâtres de Paris dans le même jour, quoiqu'accoutumé depuis longtems à voir le public accourir en foule aux représentations de ses divers ouvrages, n'a peut-être joui pour aucun d'eux d'une réunion aussi unanime de suffrages ; mais, quelque fidélité que nous puissions mettre dans notre extrait de cet intermede, il n'est pas possible que nous parvenions à faire passer dans l'ame de nos lecteurs le



le charme de sa représentation. Le naturel, la facilité, les graces des acteurs, ne peuvent se suppléer, & ils ont beaucoup concouru à l'effet intéressant des tableaux que leur avoit tracés l'auteur.

Le premier volume de l'histoire littéraire des troubadours, par M. l'abbé Millot, est la source où M. Sedaine a puisé l'idée de sa pièce. Voici ce qu'on trouve dans cette histoire, à l'article de Richard, roi d'Angleterre & troubadour lui-même.

“ La troisième croisade fut pour Richard une source de malheurs. Il y alla en l'an 1191 avec Philippe Auguste. A son retour l'année suivante . . . . , il fit naufrage sur les côtes d'Istrie. Il continuoit sa route déguisé en pèlerin par les Etats de Léopold, duc d'Autriche, lorsque ce prince le fit arrêter. Une querelle qu'ils avoient eue au siège d'Acre, les rendoit ennemis implacables. . . . . Henri VI, empereur de la maison de Souabe, n'étoit pas moins irrité contre le roi d'Angleterre, allié de Tancrede, qui avoit usurpé sur lui la couronne de Sicile. Il obtint de Léopold que cet illustre prisonnier fût remi entre ses mains ; il le traita indignement, & ne le laissa libre au bout de 18 mois qu'à condition de payer 150 mille marcs d'argent, dont le tiers seroit pour le duc d'Autriche”.

“ Rien n'est plus singulier que la manière dont on découvrit avant cet accord le lieu où Richard étoit emprisonné. S'il faut en croire ce que Fauchet raconte d'après une ancienne chronique, un ménétrier attaché par intérêt à ce prince le cherchoit partout en Allemagne, & s'informoit de tout ce qui pouvoit le mettre sur les voies. On lui indique un château en Autriche où étoit un prisonnier de marque. Il y vole ; arrivé au pied de la tour, Blondel (c'étoit le nom du jongleur) se met à chanter une chanson française qu'il avoit autrefois composée avec Richard. A peine a-t-il fini le premier couplet, qu'on lui répond de la tour en chantant le second. Il reconnoît le roi à ce signe, & se hâte de donner avis d'une si importante découverte aux grands du royaume. Vrai ou faux, ajoute l'historien des troubadours, ce trait mérite d'avoir place ici parmi tant d'aventures extraordinaires”.

C'est ce dernier fait, ignoré de ceux qui ont écrit l'histoire de ce célèbre roi d'Angleterre, qui a servi de



fond à la piece de M. Sedaine, auquel il n'importoit guere que le jongleur Blondel fût peu connu, pourvu qu'il en fût un acteur très-intéressant de sa fable théâtrale. L'auteur en témoignant dans sa courte préface, à l'acteur charmant qui a joué le rôle de Blondel avec une finesse, un art & une gaieté inimitables, toute sa reconnoissance, rappelle qu'il y a 25 ans le même acteur avoit déjà contribué beaucoup au succès de sa jolie comédie qui a pour titre : *ON NE S'AVISE JAMAIS DE TOUT.*

Le théâtre représente au premier acte les environs d'un château fort, élevé dans un lieu agreste, & dont on voit les tours & les creneaux : de l'autre côté, est une maison qui a l'apparence d'une gentilhommiere. Pendant l'ouverture que le poëte & le musicien ont disposée de maniere qu'elle fait partie de l'action, passent différens groupes de payfans revenant du travail & portant leurs outils ; ils chantent les plaisirs qu'ils se promettent de goûter à la cinquaintaine du vieux Mathurin & de sa vieille femme, qui s'unissent à ces chants. Lorsqu'ils se sont retirés, on voit arriver Blondel conduit comme un aveugle par un petit payfan du voisinage, nommé Antonio. Il lui demande ce qu'il entend.—Ce n'est rien, répond le jeune conducteur ; c'est tout le hameau qui s'en retourne après le travail.—Et où suis-je, reprend Blondel ?—Auprès d'un château où il y a des creneaux & des tours, répond Antonio, qui ajoute qu'il voit tout en haut un soldat qui fait faction avec son arbalète. Blondel est las ; son conducteur le fait asseoir sur un espece de banc qui est, lui dit-il, vis à vis de la porte d'une ferme ou d'une petite habitation de gentilhomme. Va t'informer, dit Blondel, si on peut m'y donner à coucher. Antonio revenant sur ses pas, prévient Blondel qu'il ne pourra pas le conduire demain, parce qu'il est de nôce, parce que son grand-pere & sa grand-mere se remarient, & que son frere, leur petit fils, se marie aussi le même jour ; mais il lui promet de se faire remplacer & de le mener à la nôce, où il pourra jouer du violon. Tu aimes donc bien à danser, lui dit Blondel ? Antonio, qui le croit aveugle, répond par ce couplet naïf :



La danse n'est pas ce que j'aime ;  
Mais c'est la fille à Nicolas :  
Lorsque je la tiens par le bras,  
Alors mon plaisir est extrême :  
Je la presse contre moi-même,  
Et puis nous nous parlons tout bas :  
Que je vous plains ! Vous ne la verrez pas.

Blondel resté seul voit des forêts, des redoutes, un château fort, entouré de marais, & bien propre à renfermer les prisonniers d'Etat. On n'ose en approcher, dit-il, nous verrons : on se méfiera moins d'un homme que l'on croira aveugle. Orphée, animé par l'amour, s'est ouvert les enfers ; les guichets de ces tours s'ouvriront peut-être aux accens de l'amitié. Cet espoir élève son ame, et lui inspire l'ariette suivante :

O Richard ! O mon roi !  
L'univers t'abandonne.  
Sur la terre il n'est que moi  
Qui s'intéresse à ta personne ;  
Moi seul dans l'univers  
Voudrois briser tes fers,  
Et tout le reste t'abandonne.  
Et sa noble amie . . . Ah ! son cœur  
Doit être navré de douleur.  
O Richard ! O mon roi ! &c.  
Monarques, cherchez des amis,  
Non sous les lauriers de la gloire,  
Mais sous les myrtes favoris  
Qu'offrent les filles de mémoire.  
Un troubadour  
Est tout amour,  
Et sans espoir de récompense.  
O Richard ! O mon roi ! &c.

M. Sedaine a, comme on le voit, saisi très-ingenieusement l'occasion de relever ici l'éclat de ceux qui cultivent les beaux-arts. Il donne à Blondel cette aine qu'eurent dans le siècle de Louis XIV, & la Fontaine & Pélisson, qui  
ref-

resterent fidelement attachés au dernier sur-intendant des finances, malgré ses disgraces.

Blondel entend du bruit ; il se rassied, et reprend son rôle d'aveugle. Williams sort de chez lui, & en chasse un valet qu'il a surpris remettant une lettre à sa fille Laurette. Le commissinaire a beau dire que la lettre est du gouverneur ; Williams n'en est que plus irrité.

Ma fille écoute un seducteur. (*dit-il*) !

Non, ma Laurette

N'est point faite

Pour amuser le gouverneur.

Blondel, attentif à tout ce qui passe, se mêle au chant, & dit :

Ah ! si c'étoit le gouverneur

De ce chateau, dieux ! quel bonheur !

Laurette, de son côté, assure à son pere qu'elle ne voit pas le gouverneur ; mais Williams la menace de lui faire sentir la rigueur de son bras, si jamais elle revoit le seducteur. Blondel, sans quitter sa place, leur crie :

Mes bons amis, ne frappez pas ;

Point de débats ;

La paix, la paix, point de débats.

Le porteur de lettres fuit. Williams fait rentrer sa fille, & témoigne la curiosité qu'il a de sçavoir ce que renferme la lettre qu'il tient à la main : car M. Sedaine, en se conformant au coustume d'un tems où si peu de gens sçavoient lire, trouve très-habilement le moyen de mettre Blondel dans une confidence intéressante pour l'espoir qu'il a conçu. Williams appercevant cet étranger, lui demande s'il sçait lire. Oh ! mon Dieu, oui, je le sçais, répond le troubadour. Eh bien ! réplique Williams, lisez-moi cela. Ah ! mon bon Monsieur, répond Blondel, je suis aveugle : ces méchans Sarrafins m'ont brûlé les yeux avec une lame d'acier flamboyante ; mais, ajoute-t-il, ne voyez-vous pas venir un petit garçon ? Oui, dit Williams. Eh bien !  
répond



répond Blondel, c'est mon conducteur : il vous lira tout ce que vous voudrez.

La lettre du gouverneur est en effet une déclaration d'amour à Laurette, à laquelle il demande un rendez-vous pour la nuit, circonstance très-utile à la suite de l'intrigue, & qui, outre cela, excuse l'imprudence de ce gouverneur de laisser habiter une maison si voisine de son fort par un Anglois, attendu que le voisinage de Laurette est ce qu'il pouvoit desirer de plus heureux pour son amour. La lettre finit par ces mots ; *Faites moi dire à quelle heure je pourrai vous parler. Votre tendre, fidele amant & constant chevalier Florestan.* = *Ah*, s'écrie Williams. = Eh quoi, dit Blondel étonné ! est-ce que vous êtes Anglois ? Williams en convient. Il lui apprend qu'il a été à la croisade à la Palestine avec son roi Richard. Blondel lui dit qu'il y a été aussi avec ce même roi. Williams raconte au prétendu aveugle qu'à son retour dans sa patrie, il a trouvé son pere tué par un gentilhomme de ses voisins, pour un lapin détruit sur ses terres. Lui Williams, en l'apprenant, court trouver ce gentilhomme, & venge la mort de son pere par la sienne.... Ainsi, dit Blondel, voilà deux hommes tués pour un lapin. Williams a été obligé de s'enfuir, & le hazard l'a conduit au lieu où il brave la sentence de mort prononcée dans sa patrie contre lui. Blondel veut en revenir au roi Richard ; mais l'Anglois, en voyant de loin une voyageuse qu'il doit recevoir chez lui, interrompt les questions de l'aveugle.

A peine s'est-il éloigné que Laurette vient demander à Blondel ce que lui a dit son pere. Il est très-irrité, lui répond le troubadour : il sçait ce que contient la lettre de Florestan, qui lui a été lue par le petit guide. = Et que contient la lettre, demande Laurette ? = Que sans le prisonnier qu'il garde.... répond Blondel, en s'informant de ce que ce prisonnier = On ne dit pas ce que c'est, répond la fille de William .... Alors Blondel ajoute que, sans ce prisonnier, il viendrait se jeter à ses pieds, mais que la nuit.... Au mot de nuit, Laurette soupire & chante :

Cette nuit ! ah la nuit !

Je crains de lui parler la nuit :

J'écoute trop tout ce qu'il dit, &c.

Vous l'aimez donc bien, dit le faux aveugle ? = Ah mon Dieu ! oui, je l'aime bien, répond naïvement Laurette, à



laquelle le troubadour conseille de ne pas trop compter sur la probité de ces nobles qui ne se font quelquefois aucun scrupule de tromper l'innocence. Laurette répond que la noblesse de son pere est égale à celle du chevalier . . . . C'est lui qui est gouverneur de ce château, demande Blondel ? = Oui, dit la jeune personne. = Et vous le recevrez cette nuit, ce chevalier que vous aimez, poursuit Blondel, qui ne prévoyant pas encore combien ce rendez-vous peut lui devenir utile, chante à Laurette un couplet qui seroit fait pour la détourner de revoir son amant. Elle apperçoit des chevaux, des chariots & grand nombre de gens. Ah ! sans doute, dit-elle, c'est cette Dame qui descend ici ; j'y cours. Blondel lui demande s'il ne pourroit point passer cette nuit seulement dans la maison de son pere, & Laurette, en se retirant, lui dit que cela ne se peut pas. Alors Blondel envoie son Antonio lui chercher un asyle dans les environs.

Ici paroît Marguerite, comtesse de Flandre & d'Artois, accompagnée de ses femmes & d'un nombreux cortège. Blondel la reconnoît, & dit : Ciel ! que vois-je ? C'est Marguerite, c'est le tendre & malheureux objet de l'amour de Richard.... Sa rencontre en ce lieu lui paroît d'un heureux augure. Si le roi étoit ici, dit-il, & si ces tours lui servoient de prison ! . . . Mais il craint de s'être trompé, & il a un moyen de sçavoir bientôt si elle est la princesse qu'il a imaginée : c'est de faire entendre sur son violon un air que Richard composa autrefois pour elle. Aux premières mesures de l'air, Marguerite s'arrête, écoute, s'approche.... Bon homme, dit-elle, qui peut vous avoir appris l'air que vous jouez si bien ? = Blondel lui répond qu'il l'a appris d'un brave écuyer qui revenoit de la terre sainte, & qui prétendoit l'avoir entendu chanter au roi Richard. = Il vous a dit la vérité, replique la princesse. Alors Blondel risque de lui demander à passer la nuit dans la maison qui lui est préparée : Marguerite y consent, à condition qu'il répétera plusieurs fois l'air qu'il vient de jouer, & elle le recommande aux gens de sa suite, avec lesquels Blondel se mêle aussi-tôt en buvant avec eux à la porte de la maison, & en leur chantant une chanson gaie dans laquelle il est question du roi Richard ; ce qui auroit pu être dangereux, si quelqu'un du château, très voisin du lieu de la scene, l'avoit entendu. C'est par-là que finit le premier acte.



Au second, Florestan amene le roi Richard sur une terrasse élevée dans l'intérieur du fort, d'où il ne peut voir ce qui se passe du côté opposé ou extérieur. Le gouverneur lui dit de profiter, pour sa santé, du lever de l'aurore, & que dans une heure on viendra le reprendre pour le renfermer. Le roi essaie de tenter sa fidélité ; Florestan lui oppose son honneur.... Pour un perfide, pour un traître, dit le-roi !... S'il l'étoit, répond Florestan, je ne le servirois pas, & il se retire.

Richard, seul, se leve & chante :

Si l'univers ici m'oublie,  
S'il faut passer ici ma vie,  
Que sert ma gloire, ma valeur ?

Il contemple le portrait de Marguerite, & dit :

Douce image de mon amie,  
Viens calmer, consoler mon cœur,  
Un instant suspends ma douleur, &c.

A la fin de cette ariette, on voit du côté opposé à la terrasse Blondel & Antonio. Le premier demande à son conducteur où il l'a amené.—Près du parapet de la forteresse (répond Antonio) où vous desiriez être. Blondel lui donne de l'argent pour aller chercher de quoi déjeuner. Antonio y court.

Scène simultanée de Richard & du troubadour, qui, sans se voir, se font entendre des spectateurs. Une année, une année entière de prison, sans recevoir aucune consolation, s'écrie le roi ! Blondel, de son côté, dit : S'il est ici—le calme du matin, le silence de ce lieu, laisseront passer ma voix jusqu'au fond de sa retraite.—S'il est ici, peut-il n'être pas frappé d'une romance qu'autrefois l'amour lui a inspirée ? Auteur, amoureux & malheureux, que de raisons pour s'en souvenir ! Le roi, sur sa terrasse, se rappelle sa gloire ancienne, & se félicite près de Marguerite. Tandis qu'il se présente cette image, Blondel accorde son violon, & s'en accompagne en chantant la romance suivante. Ciel, s'écrie le roi ! Quels accens ! quelle voix !

Une fièvre brûlante  
Un jour me terrassoit.

D d 2

Richard

Richard étonné dit : Je connois cette voix là, & il prête la plus grande attention ; Blondel poursuit :

Et de mon corps chassoit  
 Mon ame languissante ;  
 Madame approche de mon lit,  
 Et loin de moi la mort s'enfuit.

Après ces mots, Blondel se tait, & écoute si personne ne lui répondra. Richard, ému, transporté, cherche à se rappeler la fin de la chanson, s'en souvient & dit :

Un regard de ma belle  
 Fait dans mon tendre cœur  
 A la peine cruelle  
 Succéder le bonheur.

Blondel, saisi de l'étonnement le plus vif, tombe presque évanoui, se relève & dit :

Dans une tour obscure  
 Un roi puissant languit ;  
 Son serviteur gémit  
 De sa triste aventure.

Richard s'écrie : Ciel ! c'est Blondel, & ajoute :

Si Marguerite étoit ici,  
 Je m'écrierois : Plus de souci.

Ils chantent ensemble la reprise de l'air, & Blondel donne les signes les plus marqués des transports de joie qu'il éprouve. On fait rentrer le roi, & des soldats se saisissent de Blondel, qu'ils font passer par une poterne, qu'ils amènent au devant du théâtre; ils lui demandent ce qu'il faisoit sur le parapet, & ce dernier se borne à répondre qu'il veut parler au gouverneur ; qu'il a quelque chose d'important à lui communiquer. Florestan paroît, & demande à l'aveugle ce qu'il lui veut. Etes-vous seul, lui dit Blondel ? Florestan donne l'ordre à la soldatesque de se retirer. Alors le troubadour lui déclare que la belle Laurette lui a lu la lettre qu'elle a reçue de lui ; qu'elle l'envoie pour lui dire qu'il peut venir à l'heure qu'il voudra & qu'elle l'attend. Blondel ajoute qu'il y a chez Williams son pere une Dame de haut parage qui, pour célébrer la joie d'une nouvelle intéressante, y donne toute la nuit à danser, à boire & à manger ; qu'il peut y venir sous quelque prétexte, & que  
 sa



sa belle Laurette trouvera toujours bien l'occasion de lui dire quelque petite chose. Va, lui dit Florestan, assure la que j'irai: Blondel lui conseille, pour tromper sa garde, de le faire reconduire en le grondant; ce qui donne lieu à une *finale* par laquelle se termine le 2e acte.

Au troisieme, le théâtre représente la grande salle de la maison de Williams; Blondel, qui n'est plus aveugle, y paroît, & demande à parler à la comtesse; il y éprouve quelques langueurs; mais il joue sur son violon un air de Richard, connu de Marguerite; on le fait entrer, & il lui dit en l'approchant, qu'il est difficile d'arriver près des grands, même pour leur rendre service. Il demande à lui parler seule, & les suivantes se retirent. La comtesse le regardant s'apperçoit qu'il n'est plus aveugle, & s'en étonne. Je ne le suis plus, répond Blondel, & j'en rends graces au ciel, puisqu'il me fait jouir de la présence de Mme. Marguerite, comtesse de Flandres & d'Artois. Ciel! vous me connoissez, dit-elle? Oui, replique-t-il, & vous reconnoissez Blondel. Quoi! c'est vous, s'écrie la comtesse! Vous étiez avec le roi: Où l'avez-vous laissé? Blondel lui apprend qu'il est prisonnier dans le fort, qu'elle voit de ses fenêtres, & que, sans le voir, sans être vu, il lui a parlé. La comtesse, transportée, appelle Williams, ses chevaliers & toute sa suite; elle les instruit de ce qu'elle vient d'apprendre, & les laisse avec le troubadour, afin de concerter ensemble les moyens de délivrer le roi. Blondel, à la tête de ce Conseil, apprend à Williams que le gouverneur doit venir chez lui pour parler à sa fille, à la faveur d'un bal ou d'une fête que Williams lui donnera, & pour laquelle il faut tout disposer à l'instant, en faisant venir les bonnes gens des nôces du voisinage qu'il a déjà prévenus. Etonnement de Williams, à qui Blondel répète encore que le gouverneur va venir, & que lorsqu'il parlera à Laurette, il sera aussitôt entouré des officiers de la princesse, & sommé par eux de rendre Richard. S'il refuse, ajoute-t-il, alors la force.—— Oui, dit le sénéchal de la comtesse, armons-nous; forçons le chateau.—Le forcer, dit Williams! Et que peuvent 20 ou 30 hommes contre 100 hommes de garnison placés dans un chateau fort?—— Vingt ou 30 hommes, reprend le sénéchal, & les soldats qui ont escorté Marguerite, qui sont dans la forêt voisine, & qu'il va faire avancer.

cer. — Ah ! sénéchal, vous me rendez la vie, s'écrie Blondel ; puis il s'adresse à Williams, auquel il dit : *Richard est dans les fers, & vous êtes Anglois. Ou le delivrer ou mourir*, répond Williams. Dès que nos gens seront au pied des murailles, dit Blondel, le signal de l'affaut. Il a remarqué un endroit foible où, à l'aide des travailleurs, il espere faire breche & montrer à ses amis le chemin de la victoire. Vous, Williams, ajoute-t-il, faites tout préparer ici pour la danse. Tout se dispose en effet pour cela ; Laurette travaille elle-même à ces préparatifs, qui lui font espérer que le gouverneur pourra venir à ce bal. Blondel est là qui la flatte du plaisir de voir son chevalier. Les payfans arrivent & commencent le bal. Florestan, qui est sans défiance, paroît aussi ; il est prêt à danser avec Laurette lorsqu'à un signal convenu, il est investi & arrêté. On lui demande Richard ; il le refuse, & le théâtre change pour offrir le tableau du fort assiégé. Blondel n'a plus son habit d'aveugle ; il se met à la tête des pionniers, les place, leur fait attaquer l'endroit foible qu'il avoit reconnu : on apperçoit au haut de sa forteresse Richard retenu par trois hommes armés, dont il ne peut se débarasser. Dans cet instant, un pan de mur tombe ; Blondel monte à la breche, court au roi, perce & met en fuite ceux qui l'entouroient & lui donne des armes. On entend un chœur qui chante : *Vive Richard !* Toute la garnison du fort est vaincue & exterminée : le roi triomphant court dans les bras de Marguerite qu'il apperçoit. Il fait éclater sa tendresse pour elle, sa reconnoissance pour Blondel ; & cette piece, d'une nature peu commune, d'un intérêt très-vif, se termine par des chants & le bonheur de tout le monde. La musique de ces trois actes est de M. Gretry, si connu par tant de succès voisins les uns des autres, au théâtre Italien & à celui de l'opéra. Sa prodigieuse fécondité y est aussi étonnante que la facilité, la variété & le pittoresque de ses chants.

---

*Some account of the life and writings of Dr. John Jebb, a farther account of Dr. Gillies's Græcian History, and some other articles have been unavoidably postponed by illness, which has obliged me to insert some articles I should not otherwise have selected.*



*Poems by William Cowper, of the Inner Temple, Esq.*

**H**AVING but a few pages to fill up, and no new materials to do it with, I can't do better than insert a few of Mr. Cowper's verses from the first volume of his publications:—A poet of whom it is difficult to say, whether he has more piety, or more poetic imagination.

*VERSES, supposed to be written by Alexander Selkirk, during his solitary abode in the Island of Juan Fernandez.*

I.

I am monarch of all I survey,  
My right there is none to dispute,  
From the center all round to the sea,  
I am lord of the fowl and the brute.  
Oh solitude! where are the charms  
That sages have seen in thy face?  
Better dwell in the midst of alarms,  
Than reign in this horrible place.

2.

I am out of humanity's reach,  
I must finish my journey alone,  
Never hear the sweet music of speech,  
I start at the sound of my own.  
The beasts that roam over the plain,  
My form with indifference see,  
They are so unacquainted with man,  
Their tameness is shocking to me.

3.

Society, friendship, and love,  
Divinely bestowed upon man,  
Oh had I the wings of a dove,  
How soon would I taste you again!  
My sorrows I then might assuage  
In the ways of religion and truth,  
Might learn from the wisdom of age,  
And be chear'd by the fallies of youth.

Religion!

## 4.

Religion ! what treasure untold  
Resides in that heav'nly word !  
More precious than silver and gold,  
Or all that this earth could afford.  
But the sound of the church-going bell  
Those vallies and rocks never heard,  
Ne'er sigh'd at the sound of a knell,  
Or smil'd when a sabbath appear'd.

## 5.

Ye winds that have made me your sport,  
Convey to this desolate shore  
Some cordial endearing report  
Of a land I shall visit no more.  
My friends do they now and then send,  
A wish or a thought after me ?  
O tell me I yet have a friend,  
Though a friend I am never to see.

## 6.

How fleet is the glance of the mind,  
Compar'd with the speed of its flight !  
The tempest itself lags behind,  
And the swift winged arrows of light.  
When I think on my own native land,  
In a moment I seem to be there ;  
But alas ! recollection at hand  
Soon hurries me back to despair.

## 7.

But the sea fowl is gone to her nest,  
The beast is laid down in his lair,  
Ev'n here is a season of rest,  
And I to my cabin repair.  
There is mercy in ev'ry place ;  
And mercy, encouraging thought !  
Gives even affliction a grace,  
And reconciles man to his lot.



---

A  
NEW REVIEW,

For APRIL, 1786.

---

A R T. I.

*Professor Meiners's Plan of a History of all Religions.*

C H A P. VII.

*On the Adoration of Stars.*

S E C T. I.

**T**HOUGH the adoration of Stars was propagated very soon and very wide amongst men, it appears to have been lost again very soon by several people <sup>a</sup>. Some nations worshipped the sun <sup>b</sup>, others the moon <sup>c</sup> only, or principally: most of them did, or do still, reverence them both <sup>d</sup>.

<sup>a</sup> Champlain, 126. Steller, 281. Ulloa's Accounts, ii. 130.

<sup>b</sup> The Malabrians, Pyr. i. 278. Some Negroes, i. 100. Du Marchais: and American Savages, Charlev. p. 278. The Siberian Heathen and new Converts, Lepechin, i. p. 101. Georgi's Travels, p. 598. His Account of the Russian Population, 184. 279. 291. Isbr. 64. The Pæonians, Max. Tyr. Diff. 38.

<sup>c</sup> The Ægyptians, ii. 42. Herodotus, p. 338. 372. Plut. de Is. edit. in fol. The Phrygians, ii. 690. Luc. The Hottentots, i. 204. Desc. of the Antzickers and Inhabitants of Congo: though Sparman denies the merit of this book. Laët. iv. c. 16. The old Irish. Beyer ad Selden, p. 80.

<sup>d</sup> The old Asiatics, Indians, Chaldeans, Syrians, Phœnicians, Persians. Pellout, ii. 215-223. Beros ap. Selden, 40. Her. i. 181, 82. ii. 42, 48. Selden, 153, 59. The Syrians and Chaldeans, i. 181. Her. et Selden, p. 244. The Phœnicians, Lucian, iii. 453. Polyb. vii. 2. Mig. l. c. t. 36. p. 39. The old Indians, ii. 278. Lucian. Roger. i. 16. The old Arabians, Selden. 284-87, and Chardin, iv. 171. The Ægyptians, ii. 42. Herod. The Mafagetai, i. 216. Herod. The Lybian Shepherds, iv. 188. Herod. The oldest Greeks, Plat. 52. Edit. Gr. Basil. & Plin. lib. xxxiv. 7. The Romans, 148. Seld. The old Germans and Celtæ. Hosp. de Fest. p. 89. Cæf. vi. 21. The Inhabitants of Thibet, p. 38. Georg. Præf. The Inhabitants of the Philippines, Marsden, 258. The Taencas, Natches, and their neighbours, Tonti in Voyage au Nord, v. 123. 159. 172. The Inhabitants of Florida, Laët. 164. The Peruvians, the Mexicans, and Inhabitants of Bagota. Acofta, 205. Zarate, i. 15. Roberts, i. 384. with Georg. Lepech. and Ifbrand, ll. cc.

## S E C T. II.

In the beginning the heavenly bodies were worshipped without any visible representations<sup>a</sup>; but in process of time they raised, both to the Sun<sup>b</sup> and the Moon<sup>c</sup>, statues of all kinds, some resembling men, some shapeless and immense. When these statues had existed for some time, they forgot their origin, and began to worship the Gods they represented, as distinct from the Sun and Moon<sup>d</sup>. Only in particular cases, the unity of these (by degrees separate) Gods was recognized<sup>e</sup>.

<sup>a</sup> See on the Persians, Herod. l. c. Briff. ii. 29. De Form. and what happened in latter times at Hierapolis. Lucian, or rather the false Lucian, de Dea Syria in op. iii. 479.

<sup>b</sup> This was done by the Chaldees, Syrians, Phœnicians, and Arabians. Guasco, 28. Selden, 52. 223. 291. Beyer ad Selden, 257. The Ægyptians had few statues, Sicard. 176. The Persians, Curtius, iii. 3. Briff. ii. 29. Pausan. i. 16. Herod. i. 184. Polyb. x. 24. ii. 1453. Ed. Gronov. Aran. vi. 27. Philipp. a Turre Monumenta vet. Antii, cap. i. The Paonians, a Celtic people, Max. Tyr. Diff. 38. The Greeks, particularly the Inhabitants of Rhodes, Plin. l. c. Pellout. ii. 223. The Peruvians,



ans, i. 15. Zarate, and p. 205. Acofta. This is ftill done by the Tunquinefe, l. c. The Macaffars, p. 26. Guafco and the Inhabitants of Louifiana, Tonti & Laet. ll. cc.

<sup>c</sup> This was again done by the Chaldeans, Syrians, Phoenicians, and Arabians, ll. cc. bef. Selden, p. 259. 284. 287. in p. 291. & Berof. ap Sync. l. c. The Ægyptians, i. 208, 306. Lucian. The Romans, 248. The Perfians, Phil. a Turre, l. c. Pauf. viii. 46. Plut. i. 497. In Themift. Herod. vii. 43. alfo iii. 16. vii. 19. & Strabo, 532. 733. edit. Cantab.

<sup>d</sup> This was done by the Phoenicians, Syrians and Chaldeans, Pſeudo Lucian de Dea Syria, iii. 453. Herod. i. 105. Plut. iii. 451. Pauf. l. c. 14. 19. Apul. viii. 141. edit. Coleri, et ibi not. The Perfians, Philip. a Turre, 175. The Ægyptians, ii. 48. 156. Diod. 15. 17. Lucian, i. 208. 306.

<sup>e</sup> Herod. ii. 42. Herodian, v. 6. Selden, 220. Philip. a Turre, l. c.

---

### S E C T. III.

Many nations adored other Stars<sup>a</sup>, and alfo the Heavens<sup>b</sup>, the Day<sup>c</sup>, and the Rainbow<sup>d</sup>. The Stars prayed to were represented by ftatues like the Sun and Moon<sup>d</sup>.

<sup>a</sup> The Perfians, Maruth, 219. The Chinefe, 226-28. Barbin. The Spartans, Selden, 52. The Ægyptians, and Chaldeans, as ſome will have it. Bailly Hiſt. de l'Aſtron. 93. Jablonſki Panth. Proleg. 23. Selden, 27. The Samojeſe, Iſbr. 176. The Ceylaneſe, Knox, 16. The Formofans, 53. Pſalmanaz.

<sup>b</sup> The Arabians, Arrian. vii. 20. The Scythians and Perfians, iv. 127. Herod. The Japanefe and Chinefe, Georg. Alph. Thib. 226. The Inhabitants of Amboyna, iii. 2. Velentyn.

<sup>c</sup> The Æthiopians, ii. 690. Lucian.

<sup>d</sup> The Inhabitants of the Philippine Iſlands, Marſden, 258.

<sup>e</sup> The Spartans, Ceyloneſe, and Formofans, in the places mentioned.

---

### C H A P. VIII.

#### *Of bad Gods or Spirits.*

### S E C T. I.

Though fear and terror were not the ſole origin of the belief in the Gods and Religion, we may yet conclude upon the whole, with Mr. de Paw<sup>a</sup>, that the more raw and ſavage nations were, the more they feared bad Divinities; and that the more enlightened they were, the more the

number of these Divinities, as well as the belief of the mischief done by them, decreased. Most of the nations represented them to themselves as hateful objects, and inhabiting wild and desert places<sup>b</sup>. Only of a few, it is not very certain, whether they represented their Gods under frightful appearances<sup>c</sup>.

<sup>a</sup> Reflex. sur les Amer. ii. 184.

<sup>b</sup> The Ægyptians and other ancient nations, Schmidt, 291, 316. de Sacrif. Ægypt. The Ines and other Negroes, Snelgr. 69. Des Marchais, i. 300. Bosmann. 185. Romans, 43. The Hindoos, Roger, ii. 6. Hamilt. 302. The Japanese, 232. Kæmpfer, Engl. edition. The Chinese, ii. 224. Barbinais. The Indian Parfi, Gmelin and Hanway, ll. cit. The old Goths and Scandinavians, Mallet, 62. Keisler Antiq. 456. The Formosans, 136. Psalmanaz. The North American Savages, Carver, 67. 134. The Greenlanders, Cranz, 265. The Indians on the Oronooko, i. 251. Gumbila. The Schamanascha heathens, 381. Georg. Ruff. Population. Gmelin, ii. 358. Steller, 147. The Slavians, Anton. 41.

<sup>c</sup> Of the Persians and Gauls, Jorn. viii. cap. ult. See also the following writers. The Inhabitants of the Friendly Islands, ii. 149. Forst. Voy. The Loangers, i. 165. Proj. The Laplanders, Hogst. 197. The Patagonians, Falkner, 116. The Inhabitants of Guiana and Madagascar, Biet. 361. Barrere, 61. Flacourt, 54. Of the Brasilians and Inhabitants of Chili, Pifo, 11. Marcgrav. 29. The Laplanders, Weber, iii. 122. On the Calmucks, i. 165. Pall. Mongul People.

## S E C T. II.

Some nations had only one bad Divinity; others had a great number of them under one head<sup>a</sup>. Some revered the good as well as the bad Divinities; others the bad alone<sup>b</sup>. The latter did not always meet with the same treatment; they were sometimes flattered and sometimes abused. Sometimes too men tried to bind them by oaths. All the nations looked upon the bad Gods as the causes of all evil, particularly of certain diseases, which they considered as the possessions of evil Spirits.

<sup>a</sup> The first was done by the old Persians and Ægyptians, the latter by the old Scandinavians, the middle Persians, Christians, Mahometans, Hindoos and Thibetans, also the Laplanders, p. 197. Hogstrom.

<sup>b</sup> The



<sup>b</sup> The latter by the Mosquitoes, i. 15. Dampier. Certain Tartars, i. 300. Gmel. The Negroes, 188, 189. Bosmann. Projart, i. 165. Greenlanders, Cranz. The Romans and Greeks, on the contrary, 290. Isocr. Arnob. vii. 23. adored good as well as evil spirits like the Maldives, i. 132. Pyr. and most of the nations mentioned above.

<sup>c</sup> See the Articles of Feticism and Oaths, besides Mariny, 248. 289. Cranz. 265. Georg. Russ. Population, 319.

<sup>d</sup> The Maldivefe, Pyr. l. c. The Caraihs, i. 29. Oldend. The Brahmins, ii. 98. Bern. The Tunquinefe, 252. Mariny. The Formofans, 136. Pfaflmanaz. The Negroes, ll. cc. The Patagonians, 116. Falkner. The Greenlanders, 21. Cranz. The Indians on the Oronoko, i. 251. Gumila. The Brazilians, 11. Pifo. The Laplanders, iii. 122. Weber. The Schamanafcha Heathens in Siberia. Georg. Russ. Population, 319. The Calmucks, i. 165. Pallas Mong. Population. The Perfians and Ægyptians, vii. 431. Plut. The new Pythagoreans and Platonifts, p. 73. of my History of the new Platonic Philosophy. The old Christians, ib. 162, 163. Laët. Div. Inftit. ii. 34. 16. 47. The old Gauls and Scandinavians. Keiff. Antiq. 214. 456. The Christians after the reformation, Moehen's History of the Sciences, 499, 500. u. f.

## C H A P. IX.

### *Of the Adoration of Statues.*

#### S E C T. I.

The oldeft ftatues were real Fetiches, not representations of dead or deified men, or deities like men. There were, however, few people who had not ftatues of both kinds. The ftatues of deified men, and Gods refembling men, were adored upon the principle that the departed fpirits or divinities themfelves made their abode in fuch ftatues<sup>a</sup>. The adoration of ftatues, at leaft amongft Christians, always kept pace with the degree of knowledge or illumination.

<sup>a</sup> Polyb. vi. 51. befides Coreal, i. 78. 81. Gage, iii. p. 1116 & feq. Barbinais, iii. 193. Fernier, 128.

<sup>b</sup> See Hofpin. de Templ. ii. c. 8. Pelliccia, ii. 109-111.

#### S E C T II.

The older nations thought that particular forms of words and customs were of ufe in bringing the Gods down,

down to their statues<sup>a</sup>. They imagined that they possessed the Gods in these statues infallibly, and that they could shackle and prevent them from going away<sup>b</sup>. They attributed to these habitations of their Gods speech, motion, and all the other accidents of animal bodies<sup>c</sup>. They especially thought that they could be secured and bound by oaths like men.

<sup>a</sup> Plin. Hist. Nat. lib. xxxviii. 344. Van Dale de Orac. 649. 663. Gumasco, 223.

<sup>b</sup> Just. xx. 3. Liv. lib. xxxviii. p. 43. Plut. ii. 448. vii. 126. Polyb. ix. 10. Arnob. vi. 17. Lucil. ap. Lact. i. 21. Instit. Divin. Cicer. contr. Verrem. l. mox cit.

<sup>c</sup> Polyb. xvi. 11. Plut. ii. 191. Pseudo Lucian de Dea Syria, iii. 457. 481. Liv. v. 21, 22. viii. 55. Gualasco, 175. Hospinian, l. c. p. 171-174.

<sup>d</sup> Macrobi. iii. 9. Saturn. Liv. v. 21, 22. Plutarch, vii. 126. Plin. lib. xxviii. c. 2. Tavernier, ii. 70. 159.

### S E C T. III.

Men adored idols as they did the Gods themselves, partly to obtain good from them<sup>a</sup>, and partly not to be hurt by them<sup>b</sup>. They treated the statues like living men, and cleansed, clad, and adorned them<sup>c</sup>. They gave them victuals and provided them with amusements<sup>d</sup>, but handled them very roughly, when they thought themselves abandoned or despised by them.

<sup>a</sup> See, amongst others, Weber, ii. p. 198.

<sup>b</sup> On the Affens in Caucasus, see Pallas's Contributions, iii. p. 334. On the Mingrelians, Lamberti, p. 230.

<sup>c</sup> See the following Chapter, but particularly Seneca, Frag. ap. August. vi. c. 10. De Civit. Dei. Ovington, ii. 283. Plutarch, vii. 126. Tavernier, ii. 76. 159. 169. 171. Pallas's Mongul People, i. 340. Acosta, 213-15. Frazier, c. 97.

<sup>d</sup> See the Article on Festivals.

<sup>e</sup> See above the Article Fetiches, and an instance in Frazier, vi. 248.

### S E C T. IV.

As the riches and taste of nations improved, and the Gods acquired a difference of ranks, both the materials and work of the statues grew more rare and costly<sup>a</sup>. The  
oldest



oldest statues were made of very rude materials, and the work scarcely deserved to be noticed<sup>b</sup>. One can trace on the ancient statues a variety of stuffs of which the dresses, occasionally put about them, were made<sup>c</sup>. From wooden, they proceeded to statues of stone and metal, on which very superstitious nations bestowed an expence almost incredible.

<sup>a</sup> See Pliny, v. 8. Guasco, p. 133.

<sup>b</sup> Guasco, p. 49. 54. 167. Plin. xxxvi. 4.

<sup>c</sup> On the statues of the antient Greeks, see Paus. i. c. 26, 27. iii. c. 17-20. On the Romans, Pliny, xxxiv. c. 7. On those of Otaheite. 467. of Forster's Obser. and Preville, i: 342. On the Mexicans, i. 152, 153. Gage.

<sup>d</sup> On the accession of costly materials, and the whole process of the art amongst the Greeks and the Romans, see Plin. lib. xxxiv. 2-7. especially c. 4. Lucian, ii. 680. Guasco, 153. Wallace, p. 236. On the Ostyaks, Ibr. 413. The Mingrelians, Lamberti. l. c. The old Gauls, ii. 32. Polyb. The Peguans, Voy. des Hollandois aux Indes Orient. iii. 41. On the Siamese and Hindoos, Loubere and Tavernier, ll. cc. On the Japanese, Psalman. 633. The Peruvians, i. 385. Ulloa.

## S E C T. V.

Many nations had statues of divine beasts<sup>a</sup>. but colossal or monstrous statues of Gods were more common, and were invented to denote either the greatness of the Gods, or their wickedness<sup>c</sup>, or certain adventures that had happened to them<sup>d</sup>. The custom of adorning statues representing Gods like men, most likely occasioned the making like men all natural Gods not like men<sup>c</sup>, and the multiplication of statues caused, amongst the nations where they were found, temples for all the Gods, or Panthea.

<sup>a</sup> The old Ægyptians, Selden, p. 141. Those in Angola, i. 240. Cavazzi. The Hindoos, Tavern. ii. 175. Pyrard, i. 299. The Tunquinese and Condorese, ii. 81. Damp. ii. p. 87. The Negroes, i. 6. 14. Zarata.

<sup>b</sup> The Greeks and Romans, Plin. lib. xxxiv. c. 6. 7. The Siamese, i. 46. Kæmpfer. The Chinese, ii. 232. Barbin. Pallas's Collections, ii. 213. Hamilt. ii. 268. The Thibetans, ib. and Georgi

Georgi Alph. Thib. p. 552. The Japanese, Kæmpfer, ii. 310. The old and new Hindoos, Bardef. ap. Porphyre de Styge, p. 149. Ed. Roman. Anquet, p. 233. Hamilton, 272. Pyrard, i. 298. Niebuhr, ii. p. 32-40.

<sup>c</sup> See the Article of bad Divinities, and the following Chapters. On the statues of the bad Deities of the Hindoos, i. 159. Sonnerat. The Calmucs, i. 340. Pallas. The Thibetans, Georgi, p. 552. The Formosans, Pfallman, p. 136. The Mexicans, 204-215. Acofta. The Peruvians, i. 14. Zarate. The Ceylanese, Knox, l. c. The Floridans, Collection of Travels, xvi. p. 501. The Kamtschadales, Steller, p. 252. The Inhabitants of Angola, i. 240, 241. Cavazzi.

<sup>d</sup> On the monstrous statues of the Phœnicians, p. 262. Selden. The Ægyptians, Herod. ii. 46. Lucian, i. p. 209. 306-7. 538-39. Plutarch, vii. p. 405. On those of the Hindoos, i. 153-55. Sonner. Hamilt. p. 272. Kæmpfer, ii. p. 310.

<sup>e</sup> See the Article of the statues of the heavenly bodies, and Plin. 36. c. 7. on the prodctions of the Nile.

<sup>f</sup> Pausan. iv. 2. Lucian, iii. 482. Kæmpfer, ii. 310. Acofta, p. 218. On the veneration of great men in statues, see Plin. lib. xxxiv. c. 4. Cicer. Epist. v. 21. And Guaſco, chap. xviii.

## C H A P. X.

### *Of Gifts and Offerings, particularly of Human Offerings.*

#### S E C T. I.

All gifts and offerings were brought to the Gods for one of the four following purposes; either to thank them for benefits conferred, or to prevail on them to confer fresh benefits; or to avert present, or to avert future evils, which were considered as inflicted by the Gods, and testimonies of their displeasure. The object of offerings may be ascertained with the greatest certainty from the nature of the offerers, or their condition, or their degree of cultivation or barbarity. In general, the offerings of the first men were much more simple than those of later ages. There were likewise always some Gods to whom no bloody offerings were made<sup>a</sup>, and in all large nations some people who looked upon it as a sin to take away the lives of animals. Finally, bloody offerings were less frequent before the taming of wild beasts than they were afterwards. With all this, however, it is not true, that the unbloody offerings are older than the bloody ones, or that

4

there



there ever was a people who did not kill wild beasts, or at least bring the Gods animal food. The narratives given us of the bloodless offerings of the old Greeks and Romans are not to be depended upon <sup>b</sup>.

<sup>a</sup> Of the Offerings to the Sun in Florida, xvi. p. 499. of the Collection of Voyages: for those of the Delian Apollo and Paphian Venus, see Diog. viii. 13. Tacit. Histor. ii. 4. Lomejer de Lust. c. 24.

## S E C T. II.

The oldest bloodless offerings consisted in the spontaneous fruits of the earth <sup>a</sup>, or the simplest drink offerings <sup>b</sup>. These were followed by those productions of the earth, for the obtaining of which a certain degree of industry was necessary, such as the various kinds of corn, furs, and balsams <sup>c</sup>. The offerings of beasts may be referred to three different æras. The first comprizes the times in which men had yet no tame or domestic animals, and could only give their Gods the firstlings, or a part of their fishing and hunting <sup>d</sup>. The second comprehends those times when men had tame animals, but the fathers of families still offered the sacrifice themselves. These persons offered the Gods only the useless, or, at least, the least useful parts of the beasts <sup>e</sup>. The third æra contains the period in which priests offered in the name of whole nations or single persons. The larger nations, who had temples, altars, and priests, multiplied their offerings to an inconceivable degree of profusion <sup>f</sup>.

<sup>a</sup> With regard to these offerings amongst the Greeks, see Porphyri. ii. 5 et seq. Saubert, c. 24. Among the Ægyptians, Schmidt, p. 229 and 244. Among the Americans, Charlevoix, p. 348. Hist. of the Bouc. i. 107. Among the Negroes, Loyer, p. 248-49. De Bry, vi. 20. Among the Peruvians, Acofta, p. 227.

<sup>b</sup> On the drink offerings, see Schmidt, p. 233. The Greeks and the Romans, c. 25. Saubert. Plin. xiv. c. 2. 13. 19. The Jews, Mich. Mos. Law, iv. 44-49. The Burats, Calmucks, and other Mongul nations in Siberia, Gmelin, iii. 6. 22, 23. 443. Pall. Mongul Popul. i. 134. The Laplanders, Georgi Russ. Popul. 6. 14. The Mingrelians, Lamb. p. 276, 277. The Inhabitants of Florida, xvi. p. 500. Collection of Voyages. The present Greeks, 466. Guys.

<sup>c</sup> On such offerings amongst the Ægyptians, Greeks, and Romans, see Porphy. l. c. Herod. ii. 37, 38. Saubert p. 548. Outram, p. 80. Schmidt, p. 237. 241. On the offerings of furs and balsams, Porp. l. c. and Arnob. vii. 26. Schmidt, p. 245. Saub. l. c. Herod. i. 183. Mariny, p. 415.

<sup>d</sup> See the accounts of the offerings of the inhabitants of the eastern islands, Georgi's Russian Population, p. 373. On the Americans, Charlevoix, p. 118. 348. and on the Negroes, De Bry, vi. c. 20.

<sup>e</sup> See on the Moguls Georgi's Russian Travels, p. 599. On the Tschuwassch. Tschheremisses, and in general all the Siberian Pagans, Gmelin, iii. 24. 360. Ryttschow, p. 92. Georgi's Russian Population, p. 13. 389. Muller on the Ostiacks, p. 415. and on the Negroes, ii. 40. De Manet on the old Persians, my treatise on the religion of these people.

<sup>f</sup> See Plut. ii. 281. Livius, xxii. 10. Sueton. in Caligula, c. 14. Porphy. ii. 60. De Abstin, Xenoph. Hellenist. p. 404. Lucian, ii. 784.

### S E C T. III.

The offerings to beasts differed amongst different nations, and at different times in the same nation, according to the pressure of their necessities <sup>a</sup>; the difference of the deities <sup>b</sup>; and the object of the worship <sup>c</sup>. Most nations revered the beasts offered, both living and dead <sup>d</sup>. There were innumerable attentions paid to the carriage, the adorning, the preparation, and even the death of the sacred beasts <sup>e</sup>. Some of them were burnt entire, and some only in part <sup>f</sup>. Their remains were likewise treated in different manners <sup>g</sup>: most nations made superb feasts of the remnants, to which they invited the Gods themselves, or their statues <sup>h</sup>.

<sup>a</sup> See the places abovementioned, with regard to the offerings of the Greeks and the Romans.

<sup>b</sup> Arnob. vii. c. 18-20. Saubert, c. 18-21. Pausanias, vii. 18. Herod. i. 216.

<sup>c</sup> Loyer, p. 248, 49.

<sup>d</sup> Saubert, p. 18. Lomejer, p. 221. Merula, p. 9, 10. Herod. ii. 38, 39. Plutarch, ii. 281. 520. Gell. iv. 6. Xenoph. Op. ii. 298. 327. iii. 134.

<sup>e</sup> Saubert, p. 380-85. Theophr. Charact. c. 21. Plutarch, ii. 311. also 129-132. 405-8 Merula, p. 26. Ryttsckow, 87. Gmelin, iii. 22, 23. Dionys. Halicarn. vii. 72.

<sup>f</sup> Saubert, p. 430. Pfallman. p. 56. Lucian, l. c.

<sup>g</sup> Pausan. v. 13. Herod. ii. 37, 40. Virgil. Æneid. vii. 86. et ibi Serv.

<sup>h</sup> On the Lectisternia of the Romans, v. c. 13. Livius id. xxii. 10 Val. Max. ii. 162. Saubert, p. 26.

S E C T.



## S E C T. IV.

It was with the gifts (donaria, *αναθήματα*) as with the offerings. At first the Gods were presented with only useless or insignificant things<sup>a</sup>; but soon after they were presented with representations of members which they had healed<sup>b</sup>, or of dangers out of which they had delivered<sup>c</sup>, or of works, or specimens of works, which they had blessed, or were desired to bless<sup>d</sup>. For the most part however they received treasures and costly works, intended to improve the beauty and magnificence of their statues and temples<sup>e</sup>.

<sup>a</sup> The Negroes, Loyer, p. 248. The Savages of America, p. 348, Charlevoix. The Peruvians, p. 207-227, Acosta. The Heathens in Siberia, Georgi's Russian Population, p. 389; Muller, l. c. 415. The Tunquinese and Chinese, Damp. ii. 71. The Greeks themselves, Plutarch, i. 75; Paus. viii. 42.

<sup>b</sup> Keisler, Antiq. Sept. p. 409; Suet. p. 12 in Nerone; Pliny, l. xxix. 1; Thomasin, p. 78. 108, 109.

<sup>c</sup> Thomasin, l. c; Guyf. i. 145, 146.

<sup>d</sup> Virgil. Eclog. vii. Æneid. i. 252, and seq. et ibi Serv. Plut. ii. 223. 843. 416; Arrian. i. 16; Thomas. p. 164-171; Pers. Satyr. ii. 70.

<sup>e</sup> Plut. vii. 171. Herod. i. 183, especially c. 14. 50, et seq. Thucyd. i. 143. ii. 13; Xenophon, ii. 270 et 479; Liv. 45. c. 39; Suet. in Aug. c. 30; Vopisc. in Vit. Aurel. p. 41. On the statues and temples of the Babylonians and Persians, Herod. i. 184; Polyb. x. c. 24, and vol. ii. 453, Gron. On the statues and temples of the Hindoos and Inhabitants of Upper Asia see Tavernier, Loubere, and Sonner. ll. c. especially the latter, ii. 39.

## S E C T. V.

Whilst men believed that the Gods, like their fellow-creatures, conferred no favours without the expectation of reward, they began every work with vows and offerings<sup>a</sup>, and endeavoured, by the one way or the other, to be before hand with their enemies and rivals<sup>b</sup>. They did not however make offerings solely for the purpose of corrupting the Gods, but also to come at their thoughts, and the knowledge of what they might expect from them in future<sup>c</sup>. They laid the greatest stress on the answers of the gods, manifested by the entrails of beasts<sup>d</sup>. A superstition

common not only to the populace of Greece and Rome, but which the greatest geniusses of antiquity were tainted by.

<sup>a</sup> Xenophon de Rep. Athen. c. 6. de Rep. Laced. p. 13-15; Plut. ii. 280; Livius, lib. xxii. c. 1. 9. l. xxxi. c. 9. l. xxxvi. c. 2. l. xxxix. 5. l. xlii. c. 28. l. 45. 39; Petron. Satyr. p. 147, 148.

<sup>b</sup> Justin, xx. c. 3.

<sup>c</sup> Paus. vi. c. 1.

<sup>d</sup> Xenoph. Oper. ii. 351. iii. 134. Cicer. i. 18. de Div. especially c. 52. ii. 22. 25; Lucian, i. 626; Virg. Æneid. iv. 64, et ibi Serv. Tacit. ii. 4. See under the article of Soothsaying.

---

## S E C T. VI.

With such a way of thinking nothing was more natural than for men to express their gratitude by offerings upon all great occasions, such as a fortunate hunt, or fishing, or a harvest; or a great victory, or a delivery from danger, or the birth or marriage of children<sup>a</sup>. The only difference was, that some offered the beasts which they thought the most pleasing dainties to the Gods<sup>b</sup>; others, on the contrary, those which were hateful to them, and the death of which they thought would establish a fund for future favours<sup>c</sup>.

<sup>a</sup> The Israelites, Gen. viii. 20; Numbers. iii. 13; Exod. xiii. 13-15; Michaelis Mosaic Laws, iv. 44. 48. The Greeks and the Romans, ll. cc. and Casaubon de Satyra Rom. p. 251. edit. Rambach. The Persians, viii. 7, Cyropæd. Xenoph. The North Americans, 118, Charlevoix. The Amboynese, iii. 10. Valentyn. The Siberian Heathens, Georgi, p. 388, and many other nations. See the article of Festivals.

<sup>b</sup> This is mostly done by the Greeks, the Romans, and the Jews, Levit. xxii. 22. 24; Mich. Mosaic Laws, iv. 44.

This was likewise done by the Greeks and the Romans, Lactant. Instit. Div. i. 21. Servius, ii. 180; Æneid. The Jews, Levit. xv. 5. xvi. 21. 26; Num. xviii. 8. And as it appears the Ægyptians, though it is not yet quite clear, See Diodor. p. 99; Plutarch, vii. 433; Herod. ii. c. 37-39-45-48. Schmidt, p. 272. 293.

## S E C T.



---

S E C T. VII.

Nor was it less universal a matter to offer peace offerings upon misfortunes, or to endeavour to avert the consequences of misconduct. Expiatory sacrifices, and trespass offerings are therefore to be met with amongst all the nations of the new and old world <sup>a</sup>. Nay, they have supported themselves amongst such nations as have long since banished every kind of bloody rite <sup>b</sup>.

<sup>a</sup> By the Ægyptians, Herod, Plutarch, l. c. et Schmidt, p. 312. By the Israelites, 278, 79. Outram, p. 118. Mich. Mosaic Laws, v. 98. 3. Mos. 5. v. 2, 3. also c. 4. and 16. By the Greeks, Plat. de Republ. ii. p. 102. edit. Massey. The Romans, Liv. c. 31. c. 12. L. 34. c. 55. L. 28. c. 11. L. 29. 14. Plutarch. in Coriol. ii. p. 129. By the Negroes, Loyer, p. 248. De Bry, vi. 20. And the Siberian Heathens, Georg. p. 389. By the savage Americans, p. 348. Charlev. Jour. By the Amboinese, Valent. iii. 10. By the Hindoos, Roger, i. 5. ii. c. 15.

<sup>b</sup> By the Heathen Greeks, and Mahometans, Shaw, p. 333. Guys, i. 466.

---

S E C T. VIII.

The causes which led men to offer other things, inclined them likewise to offer up men; they therefore either offered up themselves willingly, or their brethren against their wills. The former was commonly done, for three reasons; either to follow certain persons into another state <sup>a</sup>, or to appease their angry Gods <sup>b</sup>, or to enjoy the felicity of another state earlier, and in a greater degree <sup>c</sup>.

<sup>a</sup> This was done by all the Scythian and Celtic nations, Cæs. vi. 21. Tav. c. 27. German. Herod. V. Pellout. 10. 113. 119. Conner. i. 81. 83. Tavern. ii. 162. Historic. Fragm. p. 126. By the Hindoos. In the Indian Ocean, Recueil des Voy. des Hollandois.

---

S E C T. IX.

Compulsive human offerings were made either for the sake of obtaining health, a victory, or some other blessing <sup>a</sup>; or to thank them for favours already granted; or to

to learn future events from them ; or to appease departed souls, by sending their friends and servants after them ; or finally to appease the anger of the Gods,

<sup>a</sup> Scandinavians, Herod. iv. c. 94. Barthol. p. 230. 700. The Greeks, Lucian, i. p. 466. The Negroes, Introduc. Projart. p. 269-86-99. The Inhabitants of Paos, and Pegu, Sonnerat, ii. 39. Rhodes, p. 349. The American Savages, i. 120. Coreal. The Peruvians, Acoſta, p. 229. The Tunquineſe, Ovingt. ii. p. 52.

<sup>b</sup> Upon this principle it was that they brought human offerings to Queen Ameftris, vii. 114. Herod. The Goths, Jornand. ap. Grot. p. 617. And Procop. ii. c. 25. Keiſler, p. 134. The Galatians, v. p. 355. Diod. Weſſel. The Peruvians, Acoſta, p. 227. The above mentioned ſavage nations in Africa, ll. cc. and Snellgrave, p. 36. 54. The Romans, Dio. Caſſ. l. 43. c. 24.

<sup>c</sup> Strabo mentions this of various nations, iv. 303. vii. 451. xi. 768. This alſo happened on the Iſland of Mona, xiv. 30. Tacit. Among the old Northern nations, Mallet, p. 84. In Peru, i. p. 52. Zarate. And in the Myſteries of Mythras. iii. c. 2. Socr. Hiſt. Eccleſ.

<sup>d</sup> This likewiſe took place amongſt the old Celtic and Northern nations, Her. iv. 71. Mallet, p. 213-214. Barthol. p. 506, 507. Alſo amongſt the Greeks and the Romans, Homeri Ilias, XXIII. v. 179. Juſt. xi. 2. Virg. Æneis, x. 517. 533. xii. 948. Varro ap. Serv. ad. iii. 67. Farmer, p. 441. Alſo among the Mah-rattas, p. 126. Hiſtor. Fragm. Alſo amongſt the Negroes, i. 315. Oldendorp. Cavazzi, i. 250. 381. 391. 401. ii. 122. 168. Des Marchais, i. 315. ii. 74. Projart, p. 299. 329. Alſo under the Moguls and Chineſe, Gentil. ii. 151. Voy. au Nord, vii. p. 58. Alſo amongſt the North American ſavages, Charlev. p. 247. The Taencas, Voy. au Nord, v. 129. Alſo amongſt the Peruvians, and Inhabitants of Mexico, Acoſta, p. 209. 211. 227.

<sup>e</sup> This was the cuſtom amongſt the old Celtes and Sclavonians, Anton. p. 64. Tacit. de Mor. Germ. c. 9 et 39. Barthol. p. 228. 323. 393, 394. Mallet, p. 83. 86. The Taurians, Her. iv. c. 103. The Galatians, Juſt. L. 26. c. 2. Diod. v. p. 355. Ed. Weſſel. The Gauls, Cæſar, vi. 16. Maſſagetæ, i. 216. Herod. The Greeks and the Romans, Dionyſ. Halic. Antiq. R. i. 38. Plut. ii. 366 et ſeq. iii. 625. vii. 102. 143-45. Laët. Inſt. Div. i. 21. Plin. L. 28. c. 2. Suet. in Calig. c. 27. in Ner. c. 36. Porph. de Abſt. ii. c. 54-56. Pauſan. iv. 9. vii. 19. 21. viii. 2. Meurſii Lect. Attic. iv. 22. Miſcel. Lacon. ii. 14. Farmer, p. 441. The Phœnicians and Carthaginians, Juſtin. xix. i. xx. 14. Plut. vi. 633-35. The Ægyptians, Schmidt, p. 277. The Tunquineſe, Rhodes, p. 119. The Inhabitants of Borneo, Forreſt, p. 368. The Negroes, Loyer, 248-49. Oldend, i. p. 329. The Floridans, Peruvians, and Mexicans, Acoſta, 227. 234. Gage, i. p. 154. The Otaheitians, Forſter's Obſervations, p. 476. Cook,



i. 185. The Inhabitants of Madagascar, ii. 52. Sonnerat. The Bramins and Hindoos, i. 186. Sonner. The Inhabitants of Formosa, Psalman. p. 43. 60. The Chinese, Memoir. concer. les Chinois, ii. 400. In order likewise to appease the Gods, they murdered or exposed sick persons. This was done by the ancient Persians. See my Dissertation on the Religion of the Persians. This is likewise still done by the Mingrelians, Lamberti, p. 153. The Hindoos, Ives, p. 26. The Hottentots, Beschryv. i. 226. The Kamfchadales, Steller, 271. 295. The nations on the Oronooko, i. 333. 335. Gumilla.

---

C H A P. XI.

*Of Purifications.*

S E C T. I.

Purifications, atonements, and consecrations often went together; but they were likewise often separated. It is going counter to the universal testimony of history to think that all or the greatest part of purifications were introduced by the founders of nations and religions, on the principles of health only. Upon no subject do you find nations and religionists differing from each other more than on what was clean or unclean, or what made clean or unclean.

---

S E C T. II.

No species of uncleanness seems so soon to have been noticed, nor was any provided for so carefully, and with such a variety of remedies, as that to which the other sex is subject at certain seasons, or after parturition<sup>a</sup>. Most nations likewise accounted as unclean and polluted the sick (especially the leprous), mishapen children, dying persons, corpses of men and beasts, houses in mourning, graves, and the like<sup>b</sup>. Thus also they conceived of the touch of certain beasts<sup>c</sup>, of premeditated and unpremeditated spilling of blood<sup>d</sup>, of marriage, nocturnal pollutions and dreams<sup>e</sup>.

<sup>a</sup> Women were and still remain unclean amongst the Jews under certain circumstances, Mich. Mos. Laws, iv. p. 222. Lomejer, c. 27. Amongst the Greeks and Romans, ib. Sueton. in Ner. c. 6. et Pers. Sat. ii. et ibi Causab. p. 201. Also the Persians and Parfi, iv. 73 Chard. i. 191. Tavern. Likewise the Hindoos, Gentil. i. p. 95. In Formosa, Psalman. p. 78. Ceylan, p. 94. Knox. In Siam and Pegu, Loubère, i. p. 204. Also the Monguls, Pallas's Mongul Popul. i. p. 166. The Ostiacks, Ibr. p. 15. Mull. p. 406, 7.

406, 7. Weber, i. p. 197. The Samoiedes, Georg. 283. The Laplanders, Hogstrom. p. 137. In North America, p. 288. Charlevoix. And the Inhabitants of Hudson's Bay, Ellis, p. 191. In Florida, i. 33. Lepi. On the Oronooko, i. 249. Gumilla. Amongst the Gagers, ii. 124. Cavazzi. In Whida, ii. 180. Des Marchais: Issiny, Loyer, p. 168. Also the Hottentots, i. 273. Beschryv.

<sup>b</sup> The Ægyptians and Jews, iv. 222. Mich. Mos. Laws. The Greeks and the Romans, Liv. l. 6. c. 37. Plut. i. 220. iii. 104. Servi ad Æneid. iii. 630. xi. 2. Pollux, viii. 7. Just. xiii. 4. The Gauls in Hierapolis, iii. 487. Pseudo Lucian de Dea Syria. The Parsi, and all the Mahometan people, Tavernier, i. 191. Chardin. 4. 71. 97. The Hottentots description, i. 282. 377-81. The Japanese, i. 264. Kämpfer. The Groenlanders, p. 301. Crantz. The Christians in the middle ages, Moehoen, p. 284.

<sup>c</sup> See Mich. l. c. p. 308. iv. Chardin, iv. 97. Kämpfer, l. c. Nieb. ii. p. 47. Tournefort, ii. 48.

<sup>d</sup> The Greeks and the Romans, p. 165. 417. St. Croix Dionys. i. c. 58. Plut. i. 23. Polyb. iv. 21. Xenophon Op. iii. 554. The Hindoos, i. 335. Travels in Europe, &c. The Japanese, i. p. 264. Kämpfer. The Persians and other Mahometans, Charlev. l. c.

<sup>e</sup> The Jews, Mich. Mosaic Laws, iv. 291. The Persians and other Mahometans, iv. 71. Chardin. Tournef. ii. 41. The Greeks and Romans, Suet. in Aug. c. 94. Tibull. i. 5. iii. 4. Lomejer, c. 8. The Arabians and Babylonians, Lomejer, l. c.

### S E C T. III.

The pollution of holy places or instruments were looked upon as the greatest defilements <sup>a</sup>. Next to these, every thing that was accounted sin <sup>b</sup>; as men were convinced that sin polluted, so they imagined every pollution could be taken away by purifications <sup>c</sup>. They used means of the same kind to guard against enchantments, which they looked upon as having something of pollution annexed to them.

<sup>a</sup> See Plut. i. 333. ii. 527. Thucyd. 126. 128. 134. Diog. i. 110-12.

<sup>b</sup> Lev. 18. v. 20. Psalm 106. c. 39. Jerem. ii. 23. Ezek. 20. v. 7. 7. 18. 31. c. 22, 3.

<sup>c</sup> Lev. 16. 21. Porphyri. ii. p. 44. 54. Lomejer, p. 206. 207. Plato de Republ. ii. 104 et seq. The Brahmins still continue of this opinion, Tavern. i. 192. Grose, i. 185. The Græcian, Armenian, and Syrian Christians, Hasselquist, p. 760. The Turks, ii. 41. Tournef. The Parsi's, Tavern. ii. 58. Hospinian de Festis, p. 98. Varro ap. vet. Scholiast. ad Pers. l. 72. p. 30. edit. Caufabon. Plin. xxviii. 2. Lomejer, c. 25. So also Beschryv. i. 329.

A R T.



## A R T. II.

*Extrait du Memoire de M. Bottineau sur la Nauscopie, ou l'Art de decouvrir les Vaisseaux et les Terres à une Distance considerable. Elmſley.*

**T**HIS is a curious pamphlet. It is the *factum*, or brief, of a M. Bottineau against a French Reviewer for making himself merry with his pretending to have found out the art of discovering ships or land at the distance of two hundred leagues. He requires that our French brother should be compelled by the sentence of a court to eat his words, or to publish the sentence. What the Parliament of Paris will do with M. Bottineau is as uncertain as what they will do with Cagliostro and the Cardinal; but his story is so curious that it deserves to be told in his own words, and the rather as I am told that some of our own great philosophers pull in hesitation about the possibility of the art M. B. pretends to.

To enter at once into the business—It appears that M. B. laid his discovery before M. de Castries, and that M. de Castries sent him back to the island of Bourbon, to make his observations under the eyes of the government there. He states what passed there in the following manner:

‘ The administrators ordered me to give them *informations for eight months together*: To this I consented, but at the same time required that,

‘ I. An exact register should be kept in the offices of government, and of the intendancy of every *information* which I should send, *in writing*.

‘ II. That my *informations* should be registered in the same order in which they should be sent.

‘ III. That they should also keep an exact memorandum of the *observations* which should be sent by me after the *informations*, in order that they might be arranged and extended.

‘ IV. That my *informations* and *observations* should be compared with the ships books they concerned, at the time of their arrival.

G g

‘ V. I

‘ V. I observed to the administrators, that allowance was to be made in the *informations* for the variations of the *sea* and the *weather* which might retard the arrival of a ship, and so prevent its agreeing with my *informations*; that the same process should be observed with regard to ships bound to other coasts. But at the same time I repeated the assurance that not a single ship would arrive which I had not *sent information of several days before*.

‘ Matters being thus understood, it was settled that the *examination* should begin as early as the 15th of *May* 1782, and that the eight months should begin from that day.

‘ In consequence of this, the very next day I sent to the government, and to the intendancy, *information of three* ships very near the island, which had been detained three or four days by a *calm*, and which would be perceived by the watchmen in the course of 48 *hours*, if a breeze arose.

‘ The *information* was registered accordingly thus. It must be observed that, at this period, the *watchmen* stationed upon the mountains did not perceive any appearance of ships

‘ But on the 17th in the afternoon, the *watchmen* made a signal that they perceived a ship to the leeward of the island.

‘ The 18th a *second* ship made its appearance, coming from the Cape of Good Hope.

‘ At last, on the 20th, the appearance of a *third* ship confirmed the extreme exactness of my *information*.

‘ The 19th, very early in the morning, I gave notice of some other vessels, different from those announced on the 16th, being at the distance of *two days* from the island, which would appear in the course of that time, if no difficulties arose either from the sea or the weather.

‘ Accordingly on the 20th a *Dutch ship* arrived, coming from the Cape of Good Hope.

‘ The 21st another ship made its appearance, coming from the Coast.

‘ On the same day another Dutch ship, coming from Batavia.

‘ On the 27th of May, at 9 o’clock in the evening, I discovered a vessel at the distance of more than *three days* from the island, of which I immediately sent *information*, and which was to arrive on the 30th, if it met with no impediment

‘ Two



‘ Two days after, that is to say the 29th, that vessel began to be perceived by the observers situated on the mountains, and on the 30th it arrived.

‘ (This ship was the *Castries* coming to France, which brought the news of the arrival of M. de Buffi at the Cape of Good Hope).

‘ On the 29th of May, towards noon, I gave *information* of a vessel which would appear in less than 48 hours.

‘ On the same day arrived a king’s cutter, with a *single mast*, dipatched to France to announce the arrival of M. de Buffi.

‘ It must well be imagined that the ship which carried M. de Buffi did not escape my notice. On the 31st of May I described it with the same exactness which always attended my informations.

‘ I should be thought tedious, were I to give a regular account of all my informations, and of the result which bears testimony to the faithfulness of them; I shall content myself with citing those which are most striking.

‘ On the 20th of August 1784, I found out that some vessels were at the distance of four days, on the 21st and 23d the number of these vessels multiplied considerably to my sight: this obliged me to send *information of many vessels*. There was a probability that it might be the fleet of M. de Reynier, which had been impatiently expected for two months.

‘ But, though this fleet was only at four days distance, I nevertheless observed that no settled time could be pointed out for its arrival, as it was detained by a *calm* and contrary *winds*.

‘ On the 25th, the calm was so complete as to make me believe for a few hours that the fleet had disappeared, and was gone to some other place.

‘ But soon after I perceived the presence of the fleet by the revived signs: it was still in the same state of inaction and tranquillity; of which I immediately sent *information*.

‘ From the 20th of August to the 10th of September, that is to say, during 21 days, I did not cease to observe, and to announce the *continuation of the calm* which detained the ships in question.

‘ But from the 11th, having found out that the obstacle was removed, I declared it on the 13th to the administra-

tors, by announcing that the fleet was at *two days distance* : accordingly, to the universal surprise of every one, on the 15th, that is to say, on the second day, M. de Reynier's fleet arrived : but the astonishment was afterwards much increased, when it was known that the fleet had remained since the 20th of August at the height of Rodriguez islands, that is to say, precisely at the distance which I had pointed out in my informations, and that it had been detained there by the calm and by contrary winds for the space of one and twenty days.

‘ I soon had another opportunity of shewing the accuracy of my observations.

‘ A few days before the arrival of M. de Reynier's fleet, I announced to the administrators the appearance of *another fleet*, which became perceptible to me. This gave a great deal of uneasiness ; because, no other French fleet being expected, that I had found out might be an English one. The administrators having made me repeat my observations, I was again convinced of the passage of a fleet, and declared that it was not bound for the island, but that it had taken another road.

‘ I was asked whether it would not be necessary to send a cutter to observe the fleet : I answered that this precaution was useless, because the fleet having had fine weather had sailed away two days before, and that, besides, a single cutter would run the risk of taking a contrary way.

‘ Nevertheless, on the very next day, by break of day, the frigate the *Naiade*, and the *Duc de Chartres*, a cutter, were suddenly dispatched with some information for M. de Suffrein.

‘ The cutter, on its return from India, reported that it had really met with and avoided the English fleet in the ninth degree ; that unfortunately it had not found M. de Suffrein in the Bay of Trincamalle, which had given time to the fleet to arrive. The report of the cutter entirely convinced the incredulous of the reality of the discovery.

‘ This last expedition proves, on the one part, the confidence which the administrators put in my informations, and, on the other, the right which I had to this confidence by the exactness of my informations.

‘ But the administrators had not waited till this time to give me tokens of their conviction.

‘ Ever



‘ Ever since the month of August they had employed the Sieur de Ceré, director of the King’s garden to offer me from them 10,000 livres in ready money, and 1200 livres pension, if I would communicate the secret of my discovery.

‘ The Sieur de Ceré having employed the Sieur de Fabre, surgeon-major, to make these proposals to me, I refused them; this induced the Sicur de Ceré to come himself several times with a reiteration of the first offer, from the *administrators*; but notwithstanding his entreaties, I persevered in my refusal, as I am able to prove by the following piece. [Then follows a document, signed *Fabré*, which confirms this assertion.]

‘ The principal reason for this refusal was, that, having formed the resolution of returning to France, to carry there the first principles of this new science, this did not allow me to contract any engagement which would have prevented this voyage.

‘ The eight months, however, which had been fixed for the examination of my discovery were elapsed: I had undoubtedly fulfilled my engagement with a tolerable success, since I had announced *one hundred and fifty vessels* in *sixty-two informations*, none of which were found to be false.

‘ Finding, therefore, that the time was drawing near, which I had determined for my departure, I addressed myself to the administrators of the island, in order to obtain from them the testimony which I was obliged to furnish the Minister with.

‘ I was well aware that my obstinate refusal to give up the principle of my discovery, even *for money*, had disinclined the administrators towards me, and that it was with regret that they saw a discovery carried out of the island, which by its birth seemed to belong to it: but I well knew that the respect they had for truth would prevail over private resentment.

Accordingly, at my desire, the administrators caused to be delivered to me a report, in form of a letter, directed to the *Marechal de Castries*, containing the most authentic and most explicit testimony of the reality of the discovery, and of the success of my experiments.

‘ This letter is too interesting to be suppressed.

“ At

“ *At the Port Louis, Island of France,  
the 18th February, 1784.*

“ MY LORD,

“ A letter, which you have written, on the 6th of April, to M. Bottineau, employed in the King and Company's service in this colony, obliges us not to refuse him one for you, of which he proposes being himself the bearer. The desire only of being useful to this country is, as he says, the motive which determines him to take this step. He would be angry with himself, were he to conceal a discovery which hath hitherto escaped the most enlightened persons, and of which he only is in possession. This discovery is the art of announcing the presence of one or several ships at 100, 150, and as far as 200 leagues distance. This is by no means the result of his studies, nor the fortunate application of the principles of any particular science. His science is in his eyes only, and he can have no other: what we call penetration and genius cannot make up to him *what he is deficient in from education* \*. He perceives, as he says, in nature, some signs which indicate to him the presence of the vessels, as we know that there is a fire in a place, when we perceive the smoke which comes from it. This is the comparison which he makes use of himself to those who have conversed with him about his art: this (*though he has kept his secret to himself*) is the plainest thing he has said, in order to make it be understood that he hath not made this discovery by the knowledge of any art, or science, which had been the object of his application, or of his former studies.

“ It is, according to him, the effect of chance: he hath taken nature in the act, and hath discovered his

---

\* This unkind observation, and some others as little founded, which will be observed in this letter, must be attributed to a secretary entrusted with the revival. This man, after having often endeavoured to get my secret from me, never forgave the firmness with which I refused him; and he suffered no opportunity by which he could make me sensible of his resentment to escape him.



secret ; so that his science, or rather the first elements of it, hath not cost him the least trouble : but the thing which hath cost him a great deal of labour, and which may be really called his own, is the art of *judging of the exact distance.*

“ According to him, the signs very clearly indicate the presence of ships ; but none but those who can *well read these signs* can draw any conclusions from them with regard to distances ; and this art of reading them well is, according to him, a true, and a very laborious study : for this reason he hath himself for a very long time been the dupe of his science. *It is at least fifteen years since he first foretold here the arrival of ships :* at first this was regarded only as a frolick. Wagers were laid on both sides. He often lost because the ships did not arrive at the time prescribed by him. From thence came his application to find out the cause of these mistakes ; and the perfection of his art is the result of this application.

“ Since the war, his informations have *greatly encreased*, and probably were *sufficiently exact to excite the attention of the public.* The noise of them reached us with the degree of enthusiasm which is always excited by the marvellous. He himself spoke of the reality of his science with the tone of a *man convinced.* It would have been too *cruel* to have dismissed him as a *visionary.*

“ Besides, *every thing depended upon proofs*, and we required that he should produce some : in consequence, he hath regularly sent us, for eight months, the informations which he thought he might venture to send us ; and the result is, *that several of the ships he announced are arrived at the time he foretold, after several days of information.*

“ Others have come *later than was expected*, and some have not appeared at all.

“ With regard to some of these, it hath been ascertained, that their delay had been occasioned by *calms*, or by *currents.* M. Bottineau is persuaded that those which never appeared were *foreign vessels which went on ;* and accordingly we have learnt that some *English ships* were arrived in India, which might perhaps have been in sight of the island at the time indicated. But this is no more than a conjecture, which our occupations have not allowed to investigate. *What we can ascertain is, that in general it*  
appears

appears that M. Bottineau *hath made just observations* : whether it is owing to *chance*, or to his abilities, it might be, perhaps, imprudent to determine. It is, however, *certain*, that the *fact is so extraordinary, under whatever light it is considered*, that we have not thought ourselves able to either *affirm*, or *deny it* ; and we have wished the Sieur Bottineau to compel us to take *one or the other side of the question*, by *trusting his secret to some trusty and able person*. But this he hath refused, being probably afraid that he should not acquire, by the discovery, all the benefit which he imagines he may reap from it.

“ Supposing the *reality* of the discovery, we do not believe that its utility can be *as important as M. Bottineau persuades himself it is* ; but it might perhaps throw a great light upon natural history. *In order to be useful, it would be necessary that the discovery should be confined to one nation, and remain unknown to all others. This will be impossible, if every fleet, every vessel, and every privateer is obliged to carry a man on board who is in possession of this secret.*

“ We remain, with respect,

My Lord,

Your most humble, and

Most obedient servants,

“ LE V<sup>te</sup>. DE SOUILLAC,

“ CHEVREAU.”

Mr. B. answers the objections mentioned in the letter, as will be easily conceived—he then produces several other respectable attestations to the truth of his assertions of what passed whilst he stayed in the island, and proceeds to give the account of his return to Europe.

“ With these instructions I sailed for France, in the month of February, 1784, on board the ship *Le Fier*, commanded by M. d’Albarede.

“ It was certainly my intention to take advantage of the voyage, to extend my discovery, and to bring it to perfection : for instance, I wanted to ascertain, whether it would be possible for me to have the same knowledge of the distance of ships, when I was at sea, as I had from land.

“ I had



‘ I had some reasons to be doubtful of this (as I will explain in the second part of this memorial).

‘ But, as early as the 13th March, 1784, I had the satisfaction to perceive that the same *demonstration* took place from one ship to the other, as from the *land to the ship* : this circumstance added a fresh degree of utility to the discovery.

‘ On the 12th and 13th April, I obtained another advantage ; which was, that of distinguishing the ships on the same road, from those which crossed each other.

‘ But my satisfaction was complete when I found that my secret was likewise applicable to the knowledge of lands at the distance of near two hundred leagues ; a most precious advantage for navigation, since the art of estimating the distance from the land is one of the most difficult things in navigation.

‘ As soon as I was thoroughly convinced that the same phænomena, which had guided me on land in the discovery of ships at a distance, and in ascertaining their *degree* of distance, produced the same effect on the sea, either for the discovery of ships, or land ; and that, from several observations, which I had kept secret, I was convinced of the certainty of the proceeding ; I hesitated no longer in openly taking advantage of it, for the instruction and the service of the ship’s crew.

‘ On the 16th of May, 1784, having found out the proximity of land, at twenty or five and twenty leagues distance, and perceiving that a *strong breeze* threatened us with some misfortune in the night, I communicated my opinion to M. Dufour, an officer as much to be commended for courage, as for his ability, and who at that time was upon *quarter watch*.

‘ This gentleman having on this occasion consulted his journal, and cast up his points, found that, according to his calculation, we were really at no greater distance from land than thirty leagues ; and this agreement of our calculations, notwithstanding our different manners of operation, threw him into the greatest astonishment.

‘ I gave proofs of the same accuracy on the approach of a ship ; and my journal proves, that I discovered 27 vessels, and three different lands, in the voyage from the

Island of France to the Port l'Orient, where I landed on the 13th June, 1784.

‘ Government, however, continues the author, were so teized with projects and projectors of all kinds, that they had no time to attend to me. He then proceeds to give an account of his secret, or the principle on which his discoveries were made.

*Summary Account of Nauscopy.*

‘ Nauscopy is the art of discovering the approach of ships, or the neighbourhood of lands, at a considerable distance.

‘ This knowledge is not derived either from the undulation of the waves, nor from subtilty of sight, nor from any particular sensation, but merely from observation of the *horizon*, which discovers signs indicating the proximity of ships, or of land.

‘ On the *approximation* of a ship towards the land, or towards another ship, there appears in the atmosphere a *meteor* of a particular nature, visible to every one, without any *painful attention*. It is not by any kind of accident that this meteor appears under these circumstances; on the contrary, it is the *necessary* result of the approximation of one vessel towards another, or towards the land. The existence of the *meteor*, and the knowledge of its different modifications, are what constitute the certainty and the precision of my informations.

‘ If I am asked, How it is possible that the approach of a ship towards land should give birth to any *meteor* whatsoever in the atmosphere, and what connection there can be between two objects at such a distance from each other? I reply, that I am not obliged to give an account of the *how's*, and the *wherefore's*; that it is sufficient for me to have discovered the fact, without being obliged to account for its principle.

‘ Do not the learned themselves agree, that the explanation of *meteors* surpasses their knowledge?

‘ After this acknowledgment, it would scarcely become a man, as little acquainted as I am with the sublime sciences, to endeavour to explain a thing which the greatest geniuses have declared *inexplicable*.

‘ The



‘ The meteor I am speaking of, while it manifests its effects, might very well conceal its principle, and not hurt my discovery.

‘ Nevertheless, as an observation of twenty years seems to have given me the right of reasoning upon an object become familiar to me, the following is the idea which I have formed of it. (It must be understood that I offer it merely as a conjecture, which I submit to the opinion of the learned.)

‘ The vast extent of the waters of the sea form an immense gulph, in which substances of all kinds are swallowed up.

‘ The enormous multitude of animals, fish, birds, vegetable and mineral productions, which decay and are dissolved in that great basin, produce a focus of fermentation abounding in spirits of *salt, oil, sulphur, bitumen, &c.*

‘ The existence of these spirits is sufficiently apparent by the disagreeable smell and flavour of sea water, which can only be rendered drinkable by distillation, and by the evaporation of those spirits with which it was infected.

‘ These spirits intimately united to the sea waters, remain undisturbed as long as those waters remain in a state of calm and tranquillity ; or, at least, they experience only an internal agitation, which is slightly manifested externally.

‘ But when the waters of the sea are put in motion by *heavy weather*, or by the introduction of an active *mass* which rides upon their surface with violence and rapidity (such as a *ship*), the volatile vapours, contained in the bosom of the sea, escape through the furrows, and rise up in a *mist*; which forms an immense atmosphere round the vessel.

‘ This atmosphere advances at the same time as the vessel, and is increased every moment by the fresh emanations rising from the bottom of the waters.

‘ These emanations are so many small clouds, which, joining each other, form a kind of *sheet* projecting forward, one extremity of which touches the ship, whilst the other advances in the sea, at a considerable distance.

‘ Notwithstanding, this train of vapours is not visible to the sight ; it escapes observation by the transparency of

its particles, and it is confounded with the other fluids which compose the atmosphere.

‘ But as soon as the vessel arrives within a circumference where it meets with other homogeneous vapours, such as those which escape from land, this *sheet*, which till that time had been so limpid, and so subtil, is suddenly seen to acquire consistence, and colour, by the mixture of the two opposite columns.

‘ This change begins at the prolonged extremities, which, by their contact, are united, and acquire a colour and strength; afterwards, from one moment to another, in proportion of the progression of the vessel, the metamorphosis increases, and reaches the centre: and at length the *engrainment* being complete, the phænomenon becomes the more manifest, and the ship makes its appearances.

‘ This is, in a few words, the explanation of the cause and the effects of a phænomenon, which, marvellous as it is, is nevertheless not out of the track of physical ideas. The next thing will be to give some particulars on the means of taking advantage of it, and to answer the objections which naturally arise from this exposition.

### *Of the Use of Nauscopy on land.*

The author offers to shew any person the meteors he observes:

On the means of estimating the distances.

On the means of estimating the number of ships at sea.

Every ship has its own meteors; and all the meteors united form a general one. Still, however, the author undertakes to determine positively, and without danger of error, when there is only one ship, and when there are several. He cannot ascertain the precise number, but is sure never to mistake betwixt unity and number. He conceives that future observations will render the science still more accurate. The distance of land will certainly be known by this means, notwithstanding night or bad weather. The writer concludes by desiring to be called on for experimental proofs, and by promising in future a complete treatise of Nauscopy, with maps, plates, &c.



## A R T. III.

*The Tatler : with Illustrations and Notes Historical, Biographical, and Critical. In six Volumes. Cadell. 1l. 10s.*

“ Nemo apud nos qui idem tentaverit : equidem sentio  
 “ peculiarem in studiis causam eorum esse, qui, difficul-  
 “ tatibus victis, utilitatem juvandi, prætulerunt gratiæ  
 “ placendi. Res ardua vetustis novitatem dare, novis  
 “ auctoritatem, obsoletis nitorem, fastiditis gratiam,  
 “ dubiis fidem, omnibus verò naturam, et naturæ suæ  
 “ omnia. Itaque NON ASSECUTIS *voluisse*, abunde pul-  
 “ chrum atque magnificum est.”

C. PLIN. *Hist. Nat. Præf. ad Divum Vespasianum.*

——— *Viresque acquirat eundo.*

VIRG.

I Shall extract part of the preface of this work, and a few of the most interesting notes. The reader will then understand the design, and be able to judge of the execution ; and I doubt not but his judgment will be favourable to the worthy, ingenious and laborious writers, who have done so much towards taking off the veil which covered part of this publication.

‘ The present edition of the first published part of these valuable Papers, is formed from an accurate collation of the original *folio* with STEELE’s *octavo* ; not without attention to what was faulty either in orthography or punctuation. This may seem a trifling labour ; but the neglect of it is the source of much of the obscurity and confusion which is found in bad editions of good authors.

‘ Translations are annexed to all the mottoes, and some of them are translated anew ; it having now and then been found necessary to adapt them more peculiarly to the subjects of the Papers to which they were prefixed, the whole application depending upon some nice turn of the original phrase, which does not hold even in the best of the

the received versions. On this head there is still room for improvement; and the ingenious are requested to amuse themselves in lending their assistance.

“ The personages introduced in these Papers were not merely ideal; they were then known, and conspicuous in various stations. Of the *TATLER*, this is told by *STEELE* in his last Paper. Of these portraits, which may be supposed to be sometimes embellished, and sometimes aggravated, the originals are partly known, and partly forgotten.”

“ Concerning them, there is much certain information, and there are many conjectures, generally not very improbable, in the course of this work; but if in some instances of the most flagrant delinquents, their names, though pretty well known, have not yet been communicated to the public; the reasons for concealment, are easily conceivable, and sufficiently forcible to constrain, and to justify the silence of the annotator.

“ In all cases where the writers could be ascertained, their names are mentioned, and memoirs of them are now in preparation, which will either be published in a separate work, or interwoven with the illustrations of the *SPECTATOR* and *GUARDIAN*, almost ready for publication, and principally withheld, in hopes of their being benefited, and enlarged, by expected communications from aged, and literary people, friends to this undertaking, who are earnestly requested to give notice of any thing instructive, or entertaining, relative to these writers, or writings, through the channel of the *GENTLEMAN'S MAGAZINE*, or rather by letters, post paid, directed to *J. Nichols*, Red-lion-passage, Fleet-street.

“ Considering that there were no signatures in the *TATLER*, to facilitate the discoveries of the writers, and that their names were chiefly to be learnt from information, or from a minute attention to little circumstances in the Papers themselves; the intelligence of this sort, in the present collection, is rather more ample than there was any just reason to expect. Meanwhile, the line that divides conjecture from certainty has seldom, if ever, been transgressed; and in every doubtful case, the paper is always ascribed to *STEELE*, the only ostensible author.

“ This



‘ This rule has been observed in instances, where there is more than ground to suspect, that STEELE was not the writer; but this may be easily rectified, as obliging information, or fortunate future discovery, shall have made, what is but conjectural now, more certain hereafter.

‘ The news, and periodical papers, in the course of the original publications, form the capital source of information, containing nearly the only intelligence that can now be obtained, of the topics of conversation at the time when these papers were written, and of little incidents alluded to in them, which historians have thought it below their dignity to record. In the course of examining such of these Papers as could be procured, many things occurred, not immediately relative to the subjects of the *Lucubrations*, which had an evident tendency to illustrate the history of arts, manufactures, science, &c. in and about this period. The Annotator, sometimes indignant at his confinement to the narrow bounds of his work, has not seldom over-leaped them, and introduced in every blank space and corner that would otherwise have been left vacant, such curious notices and advertisements, trusting, for his apology, to the general entertainment and utility, which they appeared so likely to subserve. To the curious, these advertisements, it is thought, will not be the least acceptable parts of this work; however numerous, they have added little, if any thing to the size of the book, being all so much pure gain to the reader; but such of them as are deemed trifling, or superfluous, may easily be passed over; and then no harm is done.

‘ These volumes are again given up as at first, *to the mercy of the town, with all their imperfections on their heads*, and respectfully submitted to the candour of the public, who, it is hoped, will judge favourably of a first attempt attended with such peculiar difficulties. The Editor cannot conclude without adding, that he shall be happy to receive hints, and materials, for the improvement and better elucidation of the *Spectator* and *Guardian*; and that he will cheerfully embrace some future opportunity of rectifying whatever may be requisite in these Notes and Remarks on the TATLER.

VOL. I. contains accounts of Edward Wortley Montague, Lady Mary, Lord Cooper, Lord Hallifax (vindicated



cated against the censures of Dr. Johnson), short histories of the several coffee-houses mentioned in the work; account of Love for Love\*; incidents in the Country Wife, taken from a family of the name of Faber in Wiltshire; Society for Reformation of Manners began in 1690, prosecuted 101,683 persons in 44 years; names of the English Ministers alluded to in the Tatler, four explained; anecdote of Lord Chief Justice Holt†; origin of May Fair; of Bethlehem Hospital; Madonella, Mrs. Mary Astell; Account of Locket's Ordinary, and Sir George Etherege‡; account

---

\* The character of *Forefight* in this play was then no uncommon one. Dryden calculated nativities; Cromwell and K. William had their lucky days; and Shaftesbury himself, though he had no religion, was said to have regarded *predictions*.

† During the chief-justiceship of this great man, an alarming riot happened in Holborn, of which the practice of kidnapping was the cause, or the occasion. A party of the guards was ordered from Whitehall to quell the insurrection; and an officer dispatched, in the mean while, to apprize Verus of the measure, and to desire that he would send some of his people to attend and countenance the soldiers. "Suppose (said the Lord Chief Justice Holt) Suppose, sir, the populace should not disperse on your appearance, or at your command?" "Our orders, my Lord, are to fire upon them." "Then mark, sir, what I say: if there should be a man killed in consequence of such orders, and you are tried before me for the murder, I will take care that you, and every soldier in your party, shall be hanged. Return to those who sent you, and tell them, that no officer of mine shall accompany soldiers; the laws of this kingdom are not to be executed with the sword. This belongs to the civil power, and soldiers have nothing to do here." Then, ordering his tipstaves, and some constables to attend him, he hastened to the scene of tumult; and the populace, on his assurance that justice should be done on the objects of their indignation, instantly dispersed in a peaceable manner.

‡ G. Etherege discontinued Locket's ordinary, having run up a score, which he could not conveniently discharge.



account of the Recruiting Officer.

“ The following information was procured from an old lady in Shrewsbury, who well remembered Farquhar on a recruiting party in that town, where he continued some time, long enough to write his play. It was communicated to Dr. Percy, the Bishop of Dromore, in a letter from Mr. E. Blakeway, dated, Shrewsbury, July 4, 1765. Mr. Blakeway had it from the old lady herself, and from his original letter it is here faithfully transcribed.

“ The characters in this play have not much singularity; but the author, in delineating them, had living originals in his eye.

“ Justice Balance was a Mr. Berkeley, then recorder of the town.

“ Mr. Hill, an inhabitant of Shrewsbury, was one of the other justices.

“ Mr. Worthy was a Mr. Owen of Rusafon, on the borders of Shropshire.

“ Capt. Plume was Farquhar himself.

“ Brazen was to the lady unknown.

“ Melinda was a Miss Harnage of Belsadine, near the Wreken.

“ Sylvia was a Miss Berkeley, daughter of the recorder of Shrewsbury above mentioned.

“ The story supposed to be the author's invention.”

Anecdotes of the Tradescant family.

VOL. II. Character of Aspasia in Tatler 42, written by Congreve for Lady Elizabeth Hastings.—Papers about Powel the puppet-show-man relate to the controversy betwixt Hoadley and bishop Blackall; this is fully shewn in the notes on these papers.—Accounts of the duchess of Cleveland, Beau Fielding, Sir Christopher Wren, Mrs.

---

charge. Mrs Locket sent one to dun him, and to threaten him with a prosecution. He bid the messenger tell her, that he would kiss her, if she stirred a step in it. When this answer was brought back, she called for her hood and scarf, and told her husband, who interposed, that “ she'd see if there was any fellow alive that had the impudence.”

“ Pray thee, my dear, don't be so rash, said her husband, you don't know what a man may do in his passion.” MSS. Birch. 4221.

VOL. IX.

I i

Elstob,

Elftob, and Mrs. Manley.—South the person described in Tatler 61.

‘ This is the case of all others mentioned in our *Lucubrations*; particularly of STENTOR, who goes on in his vociferations at St. Paul’s with so much obstinacy, that he has received admonitions from St. Peter’s for it, from a person of eminent wit and piety \*; but who is by old age reduced to the infirmity of sleeping at a service, to which he had been fifty years attentive; and whose death, whenever it happens, may, with that of the saints, well be called ‘ Falling asleep:’ for the innocence of his life makes him expect it as indifferently as he does his ordinary rest.

\* ‘ Dr. South, whose unremitted attention to divine service, here hinted at, is taken notice of by the author of an oration at his funeral, in the following manner: *Quamdiu per valetudinem licuit, horas sacris celebrandis institutas ita observabat ut sol vices diurnas et nocturnas vix obiret constantior.*

See Tatler, No. 205 and 211.

Eboracensis in Tatler 69 is Dr. Sharp, archbishop of York.

VOL. III. Account of Garth—on the republication of the *Spectators* and *Guardians*, each volume sold for a guinea.—Cynthio in Tatler 85 means Lord Hinchinbroke. He had spoke for Steele in the House of Commons, and voted very warmly against his expulsion.—Catalogue of 55 weekly publications in 1709 in No. 91.

VOL. IV. Account of Antoinette Bourignon, of Admiral Wager, of Jack Ogle, of Cornelius Wood, the person described under the name of Sylvius in Tatler 144.

VOL. V. Account of the Four Indian Kings—a long and severe note in No. 176 on Mrs. Talbot for her representation of Steele’s character—Aristæus the character of Addison—a curious note on Swift \*.—South the man who

---

\* ‘ In a note on Tatler, No. 134. p. 126. some account has been given of Sandford, to which it may not be improper to add the following confirmation. A writer in “*The Examiner*,” perhaps Swift, speaking, as is supposed, of Lord Wharton, under the fictitious name of Verres, says, “ He and Faction seem to be made for one another. He enters



desired Tillotson, then archbishop, to make no stranger of him, but correct Mrs. Tillotson if she needed it.—Long account of the authors of the Examiner.—Account of

enters upon the stage with the mien and applause of Old Sandford, and fills every spectator with apprehensions of approaching mischief, awakens our fears, entertains our horrors, and alarms every pathetic emotion about us, and leads our expectations into scenes of rapine, bloodshed, treachery, and confusion.—There is no underpart which he will not accept of, and adorn in acting it, so the plot may be carried on to a surprising and tragical catastrophe.” Examiner, Vol. IV. No. 11.

‘ Whether Swift was or was not the author of the severe passage above quoted, he certainly has recorded his perfect hatred to this nobleman under the same odious appellation of Verres in the first volume of “The Examiner,” No. 15, and No. 18, and more avowedly in his other writings.

‘ Lord Wharton’s character appears to have been in too many respects *abominable*; but Swift’s *abomination* is expressed in so marked and virulent a manner, both in prose and verse, that it requires some explanation. The reader will not perhaps be displeased to find here a curious and authentic account of it, on the respectable authority of Dr. Samuel Salter, late master of the Charter-house, recorded by Mr. Nichols in ‘A Supplement to Swift’s Works,’ Vol. I. p. 258, 259, cr. 8vo. 1779,

“ Lord Somers recommended Swift at his own very earnest request to Lord Wharton, when that earl went lieutenant to Ireland, in 1708, but without success; and the answer Wharton is said to have given was never forgotten or forgiven by Swift; but seems to have laid the foundation of that peculiar rancour with which he always mentions Lord Wharton. *I saw and read* two letters of Jonathan Swift, then prebendary of St. Patrick’s Dublin, to Lord Somers: the *first* earnestly entreating this favour, pleading his poverty, and professing the most unalterable attachment to his lordship’s person, friends, and cause; the *second* acknowledging Lord Somers’s kindness, in having recommended him; and concluding with the like solemn professions, not more than a year before Swift deserted Lord Somers and all his friends, writing avowedly on the

Cardan.—In the additional notes also added to this volume we find that Thomas Pitt, Diamond Pitt, was not the Aureng-zebe of Tatler 46. Account of Bayford and Partridge.

---

contrary side, and (as he boasts himself) *libelling all the junto round*. I saw also the very letters which Lord Somers wrote to Lord Wharton, in which Swift is very heartily and warmly recommended; and I well remember the short and very smart answer Lord Wharton is said to have given; which, as I have observed, Swift never forgave or forgot; it was to this purpose: *Oh, my Lord, we must not prefer or countenance those fellows; we have not character enough ourselves.*"

‘ Lord Wharton’s remarkable words allude, not only to the odium Swift had contracted as the known or supposed author of the ‘Tale of a Tub,’ &c. but they seem to point more particularly to a flagrant part of his early criminality at Kilroot, not so generally known. A general account of this offence is all that is requisite here, and all indeed that decency permits. In consequence of an attempt to ravish one of his parishioners, a farmer’s daughter, Swift was carried before a magistrate of the name of Dobbs, (in whose family the examinations taken on the occasion are said to be still extant at this day); and, to avoid the very serious consequences of this rash action, immediately resigned the prebend, and quitted the kingdom. This intelligence was communicated, and vouched as a fact well known in the parish even now, by one of Swift’s successors in the living, and is rested on the authority of the present prebendary of Kilroot, Feb. 6, 1785.

‘ It might be wrong to close the note without adding the following remarks. —

‘ The chaplaincy here spoken of was conferred on Dr. Lambert, by the interest of archbishop Tenison and other bishops, who expressly interposed and solicited in a body on this occasion. 1. Swift mentions this himself; 2. he mentions likewise Lord Somers’s letters to Lord Wharton; 3. he signifies his expectation of the chaplainship; 4. he seems displeased at the preference given to Dr. Lambert; 5. Archbishop King, in 1708, a little before the date of this



VOL. VI. Lady Granby's marriage settlement consisted of five hundred sheets of vellum,—Anecdote of Addison \*.—In No. 228, a long vindication of Steele from the charge of ingratitude to Swift.

‘ Swift's abomination of Walpole, which probably grew out of the just treatment abovementioned, continued

---

this transaction, charges Swift with artifice in attempting to pass himself for a whig: 6. Swift expressly affirms to Archbishop King, that he made no application for this chaplaincy; he positively denies to Dr. Sterne his having made any manner of application; he calls Lord Somers *a false, deceitful rascal*, and grossly abuses him in the Examiner.

‘ These remarks being made, the reader is left to form his own judgment, the best way he can, of Swift's *sincerity, veracity, and gratitude*, in the cases in question.

‘ For the evidences of these eight points, in the order above-mentioned, see Swift's Works, crown 8vo. (1) Vol. xiv. 48. (2) Vol. xxii. 4. (3) Vol. xiv. 44. (4) Vol. xix. 25. (5) Vol. xix. 27. (6) Vol. xiv. 49; and Vol. xix. 21. (7) Vol. xix. 25. (8) Vol. xxii. 145, Examiner, Vol. i. No. 27.

\* ‘ Perhaps Addison is here alluded to under the name of Eusebius. The following anecdote, which rests on the authority of Dr Birch, seems to give some credibility to this conjecture. Mr. Temple Stanyan, mentioned in a note on Tat. No. 193, p. 114, borrowed on some exigency a sum of money from Addison, with whom he lived in habits of friendship, conversing on all subjects with equal freedom; but from this time Mr. Stanyan agreed implicitly to every thing Addison advanced, and never, as formerly, disputed his positions. This change of behaviour did not long escape the notice of so acute an observer, to whom it was by no means agreeable. It happened one day that a subject was started on which they had before keenly controverted one another's notions; but now Mr. Stanyan entirely acquiesced in Addison's opinion, without offering one word in defence of his own; Addison was displeased, and vented his displeasure, by saying with some emotion, *Sir, either contradict me, or pay me my money.*

perhaps

perhaps to the end of his life; it was certainly strong in the year 1742, as appears from the following story.

“As soon as Dean Swift heard that Lord Orford was dismissed from power, he awakened with one flash of light from his dreaming of what he once was, and cried, *I made a vow that I would set up a coach when that man was turned out of his places; and having the good fortune to behold that day, long despaired of, I will shew that I was sincere: send for a coachmaker.* The operator comes, had one almost ready, it was sent home, horses were purchased, and the Dean entered the triumphant double chariot, supported by two old women, and his daily flatterer, to entertain him with the only music he hath an ear to hear at this age; they made up the *partie quarrée*, and with much ado enabled his decrepid reverence to endure the fatigue of travelling twice round our great square, by the cordial and amusement of their fullsome commendations, which he calls facetious pleasantry. But the next packet brought word (what lying valets these news-writers are!) that Lord Orford's party revived, &c. Swift sunk back in the corner of the coach; his under-jaw fell; he was carried up to his chamber and great chair, and obstinately refused to be lifted into the treacherous vehicle any more, till the news-writers at least shall be hanged for deceiving him to imagine that Lord Orford was *bona-fide* out of power, though visibly out of place. Now he despairs of seeing vengeance taken on any, who, odd fellow! he thinks more richly deserve it; and, since he cannot send them out of the world with dishonour, he intends soon to go out of it in a pet.” Letter signed Thomas Derry, dated March 20, 1741-2. MSS. Birch. 4291. *British Museum*.—Thomas Derry, it may be observed, was the celebrated Dr. Rundle, bishop of Derry.’

A severe note on Addison\*.—In Tatler 250 a long note to vindicate Steele from the reproaches cast on

---

\* ‘A canker at the root of domestic society must necessarily create such sensible and extensive uneasiness, as embitters all the pleasures, and aggravates all the sorrows of life.’



him by Whiston. As the annotator has conceived a great, and it should seem not ungrounded respect for Steele, he concludes this spirited and feeling defence with the fine and here apposite quotation from Sterne :

‘ As I paid my tribute of affection at his grave, I plucked up some stinging-nettles that had no business to grow there. Tread softly on his ashes, men of genius,

---

life. It is, therefore, very probable that Addison’s elevation to the department of secretary of state, which was subsequent to his *marriage*, made no accession to his *credit*, or to his happiness. Whether it was that his talents were not suited to this employment, or that he was too scrupulous in composition for the dispatch of business, or whether the duty of the place was too complex and cumbersome for so weakly a constitution, it is certain he sat very late at his office, and that there, and at Button’s, he shortened his life and his sorrows, by an immoderate use of Canary wine and Barbadoes water. This annotator has been informed, that Jacob Tonson boasted of paying his court, not unsuccessfully, by inventing excuses for requesting a glass of the last-mentioned liquor, in order to furnish the Secretary with an opportunity, and an apology for indulging his own inclination.

‘ Addison had only one daughter by the Countess of Warwick, so that he had no temptation to indulge the mischievous partiality condemned in this Paper, nor any occasion to practise the commendable rule and example of his father. This child was deprived of its illustrious parent by death in 1719, while she was yet an infant; and having herself no knowledge of his merit, was bred up, it seems, with little veneration for his memory. A very respectable lady, who was educated with her at the same boarding school, assured this writer, that she was there distinguished by her marked dislike to his writings, and her unconquerable aversion to the perusal of them. It appears, therefore, that she discovered very early in life as great an unlikeness and inferiority to Addison in respect of filial sentiment as she is said to do in point of understanding.’

for

for he was your kinsman; be kind to his memory, children of benevolence, for he was your brother.'

Another long and elegant note about Steele which finishes the work, concludes thus:

' May it not, therefore, be hoped, that a grateful sense of this beneficent man's services will seasonably prevent his useful publications from suffering irreparable injury any longer for want of the illustrations, which lapse of time has rendered necessary? The annotator trusts too, that he shall neither be misunderstood, nor condemned, by adding what follows.

' Illustrious monuments have been erected in Westminster Abbey, to players, fiddlers, &c. who had not the "twentieth part the tithe" of STEELE's merit; and whose services, compared with his, were frivolous and insignificant. While a man of genius, and fashion, who lived in intimacy with the greatest men of his time, and some of the first that this nation can boast of; who himself conducted the taste of the kingdom so long, and with so much propriety, has been so much neglected, that his remains have been, for more than half a century, consigned to oblivion, in a place remote from the scene of his usefulness, without a stone of one foot length to tell where they lie.

Long account of Taliacotius.

#### A R T. IV.

*Prospectus of a new Translation of the Holy Bible from corrected Texts of Originals compared with various Readings, explanatory Notes, and critical Observations.* By the Rev. Alexander Geddes, L. L. D. 4to. 1786.

Glasgow: Printed for the Author, and sold by R. Faulder, Bond-street, Lon. 1786.

**I**F great integrity<sup>a</sup>, a thorough knowledge of what has been done, and the sources whence assistance is to be

<sup>a</sup> The last, but not least necessary, qualification of a translator is, an honest impartiality. Whether that be abso-



be derived ; and, what is of no small importance, an elegant, strong, and very varied, though not always accurate, style,

---

absolutely attainable by any mortal, may be reasonably questioned : but no one will deny, that every possible endeavour should be made to attain it. Unwedded to systems of any kind, literary, physical, or religious, a translator of the Bible should sit down to render his author with the same indifference he would sit down to render Thucydides or Xenophon. He should try to forget that he belongs to any particular society of Christians ; be extremely jealous of his most rational prepossessions ; keep all theological consequences as far out of his sight as possible ; and investigate the meaning of his original by the rules only of a sound and sober criticism ; regardless of pleasing or displeasing party.

‘ Some readers may here be disposed to ask, Are you possessed of all these qualifications ? To this not unnatural question, I beg leave to give an answer, somewhat similar to that which Cicero gave on a similar occasion, though on a different subject. Having described with inimitable eloquence the qualities of an accomplished orator, he modestly declares that he has given rather an idea of what he conceived to be possible, than of what he ever expected to see. How much greater reason have I to acknowledge that my ideal portraiture of a good translator of the Bible is far beyond the reach of my own abilities ?

‘ To be still more explicit, and ingenuous ; although I have long endeavoured after the qualifications above-mentioned, to affirm positively that I have actually acquired them all, or any one of them, in an eminent degree, would be an unconscientious and rash assertion. In learning, genius, and judgment, I know myself to be inferior to many ; some few may exceed me in diligence, assiduity and labouriousness : but, in candour, impartiality, and uprightness of intention, I will yield to none.

‘ It is on these more humble and subordinate qualifications that I principally rest my hopes of success ; and it is, no doubt, chiefly owing to this part of my known character,

style \*, are sufficient to crown the success of one man in so arduous an undertaking as that of translating the whole Bible, there can be little doubt of Mr. Geddes's meeting with it. In the mean time the present Prospectus cannot fail to be read with pleasure by the lovers of Biblical learning or fine writing. Dr. G. proposes in it to explore the causes that have concurred to render former translations

---

racter, that my scheme has been so generally approved of. For although I belong to a religion that has long been proscribed, and is yet far from being popular in this country; and although my primary intention was to procure a tolerable version of the Holy Scriptures for the use of the British Catholics, the flattering and unexpected applause I have met with, in every part of the kingdom, from the learned of all communions, makes me hope that my work may be of more general utility than I at first imagined; and contribute more or less to promote Biblical knowledge over all the land.

\* 'The late Dr. Kennicot, on whose tomb every Biblical student ought annually to strew the tributary flower, has a peculiar claim to my grateful remembrance. I had hardly made known my design, when he anticipated my wishes to have his advice and assistance towards the execution of it, with a degree of unreserved frankness and friendship, which I had never experienced in a stranger. Not contented with applauding and encouraging himself, he pushed me forwards, from my obscurity, to the notice of others. He spoke of me to BARRINGTON; he introduced me to LOWTH. The very short time he lived after my acquaintance with him, and the few opportunities I had of profiting from his conversation, are distressing reflections; but still I count it a happiness to have been acquainted with a man, whose labours I have daily occasion to bless, and whose memory I must ever revere.'

--There are several other instances of good writing in various ways; at the same time, it must be owned, there are a sufficient number of Gallicisms to make it necessary to have the MS. looked over by some careful grammarian, before it be finally committed to the press.

defective,



defective, and to point out the means and method by which part of their defects may be removed. He accordingly gives a very full and entertaining account of the controversy about the purity of the Hebrew text, from the days of Capellus, who first endeavoured to unclinch the prejudice [this is the only inelegant expression in the whole work], to those of Kennicot—a history of the collation and comparison of MSS. and of what is still farther to be expected from that source—the uses of the parallel places of a text, and of the quotations made from it at different times, whether by Jewish or Christian writers—a critical and very full history of the several translations—what is to be expected from the quotations of the Old Testament in the New—the resources in the writings of Philo and Josephus — The advantages and proper boundaries of conjectural criticism—the *particular* difficulties of coming at the meaning of the Hebrew text.

There is no language so completely copious and distinctive as to have a different *vocable* for every different idea. Our own, after all the refinement it has received, is wonderfully defective in this respect; and we yet want a great number of terms to express the vast variety of our conceptions. Hence it requires no small skill in the art of writing, to avoid, at all times, equivocation or amphibology.

But this is much more sensibly perceived in the Hebrew than, perhaps, any other language. The paucity of its compounds, the uncertainty of its derivations, the frequent coincidences, and confimulations of its inflexions; an almost total want of abstracts and modifiers; the many and multifarious significations of the same particle; these, and other similar obstacles impede the translator's progress at every step, and oblige him to grope his way with great caution and diffidence.

Besides, even the radical signification of many words is extremely uncertain: nor need this at all surprise us. If there are terms and phrases in Shakespeare, who wrote in our own language, and touched almost on our own days, already become unintelligible to our best glossarists; how difficult must it be to decypher the words of a language that has ceased to be a living one for two thousand years; is all contained in one, not bulky, volume; and of which

several words, and modes of expression occur, but seldom, or only once?

‘ Add to these the difficulties that arise from the great diversity of style in the different Hebrew writers; from references to monuments that no more exist; from frequent allusions to facts that are not recorded, or but barely hinted; from proverbial sayings, poetical licences, uncommonly bold metaphors, and obscure allegories; not to mention the very great difference of laws, manners, and local usages, which are well known to have great influence on the language of a nation, and must have particularly affected that of the Jews, who, in those respects, so widely differed from all other nations. Whoever considers all this duly, will be convinced, even without the light of experience, that the route of the Bible translator is neither smooth nor even; and that it behoves him to walk in it with the utmost wariness.’

Dr. Geddes then gives us an account of the controversy about the vowel points, and decides on the side of Capellus, Masclef, Houbigand, and Sharp. He then recommends to a translator a *long analytical* and *comparative* study of the Hebrew language itself, and an attention to the several modern versions, of which he gives a full and faithful account. [He speaks most highly of those of Castalio and of Houbigant, and enters into a full account of the English Bible now used.] Dr. G. then examines the defects of the catholic versions, which he enters into with great freedom and liberality. He then speaks of the assistance that may be gained from interpreters and commentators:

‘ One who has not read the Fathers might be apt to imagine that great resources were to be found in their writings: but whoever looks for that will be miserably disappointed. The Christian writers of the two first centuries were men of great probity, but generally of little learning, and less taste. They transmitted to posterity the *depositum*, which they had received from the Apostles and their immediate successors, with great honesty, earnestness, and simplicity; and recommended the doctrines they taught, more by the sanctity of their lives, than by the depth of their erudition. They form so many invaluable links in the golden chain of universal and Apostolic



tradition ; but they afford very little help towards clearing up the dark passages of Scripture.

‘ The following ages produced a considerable number of truly learned and some eloquent men ; but few of them had the qualifications necessary to form a good Bible-interpreter. There are many excellent homilies on almost every part of Holy Writ, and the just application of an infinite number of particular texts to the most salutary purposes of *instructing, exhorting, and reproving*, in the volumes of Clement, Cyprian, Cyril, Athanasius, Basil, Ambrose, Augustine, Leo, and the Gregories of Nazianzen, Nissa, and Rome : and, in these, the preacher will always be sure to meet with the best models of true Christian eloquence, joined with the soundest morality. But if we except Ephrem the Syrian, Origen, Eusebius, Theodoret, Chrysostom, Procopius, and Olympiodorus among the Greeks, and Jerome among the Latins ; I will venture to say that we shall not easily find, in all the rest, a thousand lines that one would choose to copy over in a modern work of Scripture criticism. They generally contented themselves with quoting such copies of the Greek and Latin translations as they had at hand ; or perhaps often with quoting such parts of them as they could recollect from memory, without ever comparing, or being able to compare them with the originals ; and when they could not find a plausible literal text thus quoted, they had recourse to figure and allegory.’

Dr. G. then gives us a full and instructive account of the various sacred critics on the Bible in all parts of the world. He then examines the question of a servilely literal version, and gives some very good reasons against it.

The following are Dr. Geddes’s reasons for not publishing a specimen ; and the account of the œconomy of his work.

‘ By some, perhaps, it may be expected that I should here give a specimen of my translation, and of the form it is to appear in. But, besides that this last is not yet exactly determined, a sketch of the version itself would be but a fallacious criterion, by which to pass a judgment either favourable or unfavourable. I shall always be ready to communicate my ideas and labours to the learned of every deno-

denomination, who may do me the honour to interest themselves in my undertaking ; and shall pay every sort of due attention to their observations, or advice : but I see no reason for gratifying idle curiosity, or malignant censoriousness, by a premature and partial publication. I will, however, subjoin a short notice of the general œconomy of the work ; and so conclude a Prospectus, that, by some, may possibly be deemed already too long.

‘ Although the new version be made from a corrected text of the original, the present printed copies are never departed from without a special notation. The additions, omissions, transpositions, and variations, are all distinguished by respective symbols, and supported by corresponding authorities.

‘ The text of the version will be divided into new and more natural sections ; the number and contents of which will be printed on the outer margin : but the old division of chapters and verses will, for the reasons above-mentioned, be retained, and marked in the inner margin.

‘ The correctional references, various readings, and explanatory notes, will be at the bottom of the page : the critical annotations at the end of the volume.

‘ A new comparative Chronology will accompany every principal translation, and be expressed in years before Christ, at the top of the page.

‘ With regard to the concordantial references, or parallel passages, with which the margins of our Bibles are crowded, those of them only will be retained that are manifestly real : for the greater number are only distant, and often arbitrary, allusions.

‘ To every volume, and, for the most part, to every book, will be prefixed a particular Preface ; in which a compendious critical account will be given of its real or supposed author, its subject, style, and character, and the rank it holds among the Hebrew Scriptures in the Jewish and Christian canons.

‘ The whole of the Old Testament will, as far as can yet be conjectured, be comprised in four volumes. The first will contain the Pentateuch, and its supplement the Book of Joshua ; the second, the rest of the Historical Books, in their natural order ; the third, the *Hagiographa* ; and the fourth, the Prophets. To these, it is intended

to



to add a fifth, which, if properly executed, would be an useful introduction to the other four. Beside a general Preface and Indexes, it should contain the discussion of a great number of questions relative to the Hebrew Scriptures; their antiquity and authenticity, inspiration, &c. many of which will appear to be susceptible of farther elucidation.

‘As soon as the first volume shall be ready for the press, due notice will be given of the time, and terms of publication; as likewise at what particular periods the following volumes may be expected.

‘I have now only one favour to request the learned, into whose hands this Prospectus may come, to favour me with their remarks and strictures on such parts of it as they may think defective or improveable; and if they will moreover be so kind as to transmit to me their own observations on any difficult passage of Scripture, I shall consider it as a singular obligation, and make a public acknowledgment of it. Any communications of this kind may be directed to the author in Maddox-street, or to his bookseller, R. Faulder, in Bond-street, London.’

I will now insert a few miscellaneous articles of literary intelligence, as more particularly consistent with the object of this Review.

‘Lewis de Leon was an antiquarian friar, and interpreter of the scripture in the university of Salamanca. He published in his own life time, or rather his friends published without his knowledge, an excellent Spanish translation of the Song of Solomon; for which he suffered five years imprisonment, in the dark and inaccessible dungeons of the Inquisition. But those miserable times are happily over; and his Job, which had been long known in manuscript, was printed at Madrid, with all necessary privileges, in 1779: together with his learned Commentary, and another poetical version, which in many places rivals the sublimity of the original. There is a tolerable Spanish translation of Pindar by the same Author.’

‘I am just now informed, by a gentleman lately arrived from Spain, that a new Spanish version of the whole Scriptures is actually preparing for the press; and that, in the mean time, De Valeras’ translation is permitted to be read; the copies of which are sought with avidity, and  
bought

bought up at any price at Paris, Amsterdam, and other places they can be found in.'

'It is remarkable that this doctrine of not translating the Bible in the vulgar tongue, has chiefly obtained in those countries where the *Inquisition* has been established. In France and Germany a different system has at all times, more or less, prevailed, in spite of the endeavours of some pragmatic zealots, to introduce a less liberal discipline. Not to mention a number of manuscript versions, that were in use before the invention of typography; there are, at least, twelve printed editions of a French Bible, prior to that of Olivetan; and several German ones before Luther's. Nor was the prohibitory doctrine always countenanced in Italy. We meet with thirteen editions of De Chalmeri's version in the space of less than half a century, and all anterior to the æra of the reformation. From the disposition of the present intelligent pontiff, and from his express declaration, that the scriptures "are sources to which all ought to have free access, in order to draw from them both a sound doctrine and a pure morality\*." We have reason to expect, that Italian Bibles will soon be as common on the other, as French Bibles are on this side the Alps.

'Another general prejudice among the Catholics was, that they must translate from the Latin Vulgate. This indeed was at one time necessary: for there were few or none capable of translating from the originals: but why the same practice was continued, after the revival of Greek and Hebrew learning, is harder to account for, though the following probable causes may be assigned.

'One perhaps was, that they might not be thought to imitate the new reformers, who affected to cry up the originals, in proportion as they cried down the Vulgate. Opposition, we know, begets opposition. I have read a book written by a Neapolitan Jesuit, in

---

\* *Optimè sentis, si Christi fideles ad lectionem divinarum literarum magnopere excitandos existimas. Illi enim sunt fontes uberrimi, qui cuique patere debent ad hauriendam et morum et doctrinæ sanctitatem.* From the Pope's letter to Abbate Martini, in 1778.

which



which he gravely returns thanks to Heaven, that he was ignorant of Greek and Hebrew; for that the knowledge of these tongues was a sure sign of heresy.'

I should have given an earlier account of this performance, if the book had been sent to me; a circumstance from which authors who incline to it will receive no other advantage than early notice when their works appear to me to deserve it. I should not make this demand, which, however, Le Clerc and Bayle made before me, and which is constantly made by the French Journalists, but that the great expence I am at in procuring foreign publications will not allow me to spend much on English productions; so that unless the authors send them, I must wait till they are lent me.

---

A R T. V.

*Original inedited Letters between Le Clerc and Bentley.*

THE originals of these letters were purchased at Dr. Askew's sale, by the University of Cambridge. I am indebted for them to the favor of a gentleman, to whom this Review has already obligations for more than one criticism which Bentley would not have disdained.

The history of the quarrel, as far as I can collect it from Le Clerc's writings, and other information, appears to have been this:

Le Clerc, who, tho' a virtuous man, to whom the cause of religious liberty is extremely obliged, both for his example and writings; yet, as Dr. Geddes well says of him, was extremely confident in his own abilities, and wrote in too great a hurry, and on too many subjects, to write well on any subject; he had published a work, entitled *Menandri et Philemonis Reliquiæ*, in which he committed many blunders from an almost total ignorance of the laws of Greek quantity. These blunders, whether from his love of criticism, or out of resentment for the slighting manner in which Le Clerc had reviewed some of his works (in what part of Le Clerc's writings I have not been able to find, for want of an index, tho' I have turned over N<sup>o</sup>. IX.



three Bibliothèques for it). Bentley exposed in his *Emendationes in Menandri et Philemonis reliquias ex nupera editione Joannis Clerici, ubi multa Grotii et aliorum plurima vero Clerici errata castigantur, auctore Philcleutheno Lipsiens.* These he sent over to Peter Barman, who soon after published them with a violent preface: Le Clerc having heard of the intended publication, and being told that Bentley was the author, these letters passed in consequence between them.

*Viro Reverendo Richardo Bentleio*

*S. P. D. Joannes Clericus.*

“ Quum sciam te, Vir reverende, studiis negotiisque distineri, ea interpellare Religioni duxissem, nisi res ageretur, quæ non minus ad famam tuam, quam ad meam ipsius existimationem pertinet, quamq; negligere nefas esse putabam. Rumor ab aliquot hebdomadibus per totum Belgium sparsus est, et indies augetur, te ad Petrum Burmannum Professore Ultrajectinum misisse, aut mitti curasse ut ab eo ederentur Animadversiones in Menandrum, in quibus errores scilicet mei multi et graves arguerentur. Nondum persuadere mihi potui ea à calamo tuo potuisse proficisci, quæ famam viri, qui semper honorificentissimè de te sensit, et in editis scriptis locutus est, quamvis esset fortè quod nonnihil quereretur, atrociter læderent, et quidem in gratiam hominis maledicentia sua in omnes infamis et cum maximè in me debacchantis. Sed cum rumor ille increbresceret, et mox opusculum in lucem proditurum esset, existimaui mei esse officii ea de re temet ipsum consulere, ne imprudens aliena tibi tribuerem, neve de ejus moribus, cujus eruditionem suspicere solitus eram, sequius quam par est, sine causa sentire inciperem. Itaq; fac, quæso, ut sciam an injuriam tibi faciant, qui talia tibi tribuunt; quo me et mea sine ulla infectione nominis tui possim tueri. Satis intelligis æquum non esse, mihi famam tuam obesse, et hominem protervia et nequitia summa ubiq; jam notum, auctoritate tuâ abuti, ut mihi noceat. Neq; sanè hoc ferre sustineas, nisi Burmanno quidem favere, mihi verò infensus esse videri velis. Vidisti præfationem ejus Petronio præfixam, et fortè infamem libellum Gallico sermone deinde in



in me scriptum. Ea verò sunt ejusmodi, ut qui ad eorum auctorem quidpiam, quod in me torqueat, miserit, æquè mihi inimicus ac Petronianus interpres à me habeatur necesse sit. Quod de te, Vir reverende, vix possum suspicari, cum quia nulla, ut probè nōsti, unquam re a me provocatus fuisti; tum, quod homine Christiano, et præsertim Theologo prorsus indignum sit, imo et à communi humanitate alienum. Tuum ergo erit per primum tabellarium, postquam hæc acceperis, me docere, quid eâ de re credi et dici à me velis; nam silentium diuturnius rumores confirmaret; certè id aliter interpretari non possem. Itaq; à te vel pauculorum versuum literas expecto, quam primum venti ad eas, quæ sunt 25 Junii St. novo (quo die scribebam) in Angliam mittendæ, responsa hūc retulerint. Vale, Vir reverende, meq; si falsa de te narrentur, amicum certum, nisi fastidias, habeto; sin minus, famæ meæ, prout visum fuerit, me posthac consulere ne mirator. Si, quod spero, opusculum, quod Ultrajecti editur, tuum non sit, nihil erit quod candori meo indigneris; at si esset ingenii tui foetus, nullo profectò jure, ut tacerem, a me exigere posses. Posterius autem hoc verum esse ut intelligam, verbis nullis opus erit. Solum silentium me, quid sit credendum, docebit. Σιωπὴ ut Euripidea verba § usurpem, mihi erit ἀπόκρισις. Iterum vale."

*Celeberrimo Viro Joanni Clerico*

*S. S. D. Richardus Bentleyus.*

"Quamquam, ut tu verè conjecisti, et studiis et negotiis cum maxime distinear, nolui tamen committere, quin ad literas tuas, quas heri demum accepi, rebus omnibus relictis, continuo responderem. Ita enim pro imperio jubes\*, minasq; addis regaliter. *Ni per primum tabellarium* de suspitione quadam me expurgem, illico de me actum iri, nam Σιωπὴ τοῖς σοφοῖς ἀπόκρισις. Quid, quæso, est, si hoc non est, † Πῆσις ἀπὸ Σιυθῶν? Ergo, si aut literæ tuæ fortè interciderint, aut hæc meæ interciderint, eo res recidit ut absens, inauditus damnandus sim, et in proximo, opinor,

---

§ Apud Plutarchum T. ii. p. 532. E.

\* Ovid. Metam. ii. 397. † Laert. i. 101.



Bibliothecæ selectæ Tomo conviciis proscindendus. Quid autem tantopere doles, aut quo tuo numine læso tam iracunde mecum agis? Rumor scilicet, ut narras, per totum Belgium increbuit, me animadversiones in Menandrum tuum scripsisse, *in quibus errores multi tui et graves arguuntur*. Principio, quicquid id in Belgio rumoris est, (nam in Britannia nulla de eâ re aura nec susurrus est) scias velim, me à Cl. Massonò nuper ex Batavia reduce rescivisse, totum esse ex te ortum et profectum. Eum in Belgio convenerat amicus tuus Cunninghamius, qui longam fabulam orditur; Burmannum scilicet inter pocula narrare, se animadversiones in tuam Menandri editionem ex intima Germania sibi submissas mox prælo esse commissurum, in quibus gravissima tua *παρορμήματα* nudarentur et corrigerentur. Cunninghamium tamen Bibliopolæ nescio cujus Scoti indicio, non ex Germania (ut præ se ferebat Burmannus), sed ex Britannia fasciculum illum apportatum pro comperto habere; et id tibi renunciâsse, quo te audito continuo in me fabam illam cudisse, et proinde orare Cl. Massonum, ut quasi aliud agens id de me, exquireret et astu expiscaretur. Hæc omnia mihi Massonus Londini, cui quod e re erat statim respondi. Hactenus de rumore, qui si ullus est, totus tibi et Cunninghamio debetur. Vix enim crediderim Burmannum (etsi ater an albus sit nescio) tam ferrei esse oris, ut me ejusce foetus patrem esse vel verbo infimulare ausit. Esto autem ut verâ narraverit Bibliopola ille Scotus: Quid? nonne multi in Britannia peregrinantur Germani, qui id quicquid est nondum editum facile scripsisse poterant? Nonne plurimi ex nostratibus sunt Græcè doctissimi, qui, si libuerit, idem facere possent? Cur igitur de me uno suspicionem hanc spargis? Me, quem aliis studiis occupatum esse probè noveras, quem ut lentum et *ὀρεγμένον* in promisso dudum Horatio, quem (*usura jam forte majore*) *solvendo non esse* non sine fanna publicè traduxeras. Sed aliter jam tecum expostulabo. Esto ut parens fuerim libelli istius, nondum (ut fateris) tibi visi aut de una pagina cogniti. Quid eo facinore tantum de te essem commeritus? Equidem editionem illam tuam nondum in penû habeo, sed ab amico commodatam inspexisse me fateor. Hanc igitur hodie ab eodem petii, et lecta tua ad lectorem præfatione, tam dispares in eodem homine affectus ad stuporem me dederunt. Jam facinus indignum clamitas, quod ad

Menandrum



Menandrum emendationes à quoquam edantur post curas tuas. Tune ergo is eras, qui te volente et plaudente Collectionem tuam augere, emendare et meliora tuis substituere quosvis hortabaris? Tune eras, qui si quis quid emendaverit felicius, quam a Grotio factum est, ei gratias te habiturum et commoda occasione data palam acturum prædicabas? Quæ hæc inconstantia est? Cur hæc mutatio fit? Addis quidem in posteriore loco, si quis velit rem tecum communicare; et illud fortè indignaris, te insciente, nec venia tua prius impetrata, quemquam id fuisse ausum. Verùm id quæso memineris, \* ἀφόνως εἶναι Μασῶν θύρας, liberaq; esse hominum ingenia; et frustra te quæsiturum ut regnum hic obtineas. Quid ergo? An famæ tuæ obesse credis, quicumq; te vivente Menandrum attigerit, nisi ex officina eum tua prodire patiatur? Miseret me tui, si eo animo humaniores literas tractas; Valeat potius res ludicra, si te

Palma negata macrum, donata reducit opimum.

Et tamen nescis adhuc, ut video, an in libello illo mox prodituro clementer et sine fale nigro errores tui castigentur. Quid igitur est, de quo tam immature queraris? Nimirum, quod Burmanno is liber traditus sit; qui enim ad eum quippiam, quod in te torqueat, miserit, æquè tibi inimicus ac Petronianus. Interpretes habeatur, necesse est. Vide verò quam arctas et iniquas amicitiae tuæ leges constituas; si quisquis Burmanni ingenio faverit, continuò ut tibi infensum male oderis. Equidem doleo tam acerbis inter vos simultates exarsisse, quas è re communi utriusq; est quam citissime restingui; uterq; enim † ὁλοαῖς πανίαις depugnare videmini. Ego pacis quidem sequester libenter fuerim, pugnae arbiter minimè. Nullus interim video, qui aut cum tua contumelia, aut cum laude Burmanni junctum sit, sive quis Germanus, sive Britannus Menandrea sua edenda illi commiserit. Quid? an tu existimas leviores visum iri errores tuos, si libellus iste Lugduni aut Amstelodami ederetur? An Burmannus eo nomine cristas attollet, quod nescio quis è Germania te in Græcis peritior sit. Noli quæso exercere odia tam magno tibi constatura, sed ex libro ipso potius quam ex editore, pone iras vel fume.



Qui enim scis an Germanus ille nihil quicquam de lite vestra tum resciverit? An casu et auctore incio per alium quempiam ad Burmanni manus liber devenerit? Me quod attinet, nunquam ad eum literas misi, præterquam semel post acceptum dono Petronium, in quibus si verbulum de Menandro inerat, me tibi mancipio habeto. Sed suspicione semel jacta, inclamas me verbis atrocibus fecisse quod *homine Christiano, et præsertim Theologo prorsus indignum sit, imo et à communi humanitate alienum.* Parcius sodes ista et Viris et Theologis. Ea olim didicimus, non adhuc à te docendi. Enimvero, si hic jam me libelli patrem profiterer, quid, amabo, erubescendum aut Christi no homine indignum in me admitterem? Cur non potius laudem inde gratiamq; possem sperare, si conclamata Menandri loca restituerim, quæ tu et Grotius aut intacta præteriistis, aut frustra tentastis? Neq; enim quisquam te feret paratragoediantem, et cœlum terramq; in nugis invocantem; injuriam tibi fieri, famam tuam indignè lacerari, factionem Grammaticorum in te conciri, decori et honesti officia proteri, et cætera quæ ad fastidium lectoris, ubi quid te læserit, ubique ingeris, omnium istorum immemor, cum adversus alios calamum stringis. Quale enim illud est, quod in literis tuis apertè præ te fers? idcirco te me consuluisse ipsum, ut si rumor ille falsus fuerit, *te et tua sine nominis mei insectatione possis tueri.* Ergo quicumque demum auctor tibi compertus fuerit, non res ipsas excuties, non errores reprehensos aut elues aut candidè agnosces, sed *nomen hominis insectabere.* Agnoscimus vestrum tam Christianum; hoc scilicet est te et tua tueri, hoc adversarios tuos probe ulcisci. Illud quoque quam ingenui hominis est, jamdudum tecum statuisse, libro nondum viso, qualiscunque ille fuerit, respondere et tua defendere. Quid? an omnia, recta, prava, quocunque pacto tueberis? Alia astute dissimulabis, alia speciosè incrustabis? Monitorem tuum probis inceses qui te *Plausorem* fore pollicitus est? Hæ certè non Criticæ erunt artes, sed Hypocriticæ. De libro quidem et auctore nondum cognito non nisi conjectura loqui licet; tamen (ignosces liberè tecum agenti) si modò auctore ille suscepto operi non impar est, sudabis fatis, imo laterem plane lavabis, si omnia tua ad Menandrum defendenda in te recipies. Quot enim ibi, cum raptim percurrerem, puerilia errata vidi, quot in Græcis



ἰσχυράς indicia? Quam spissam metri ignorantiam? Crede mihi, non minus indolui, quam si cognatus aut frater esses, te imprudentem in ea te coniecisse, unde non magis pedem referre possis, quàm olim ex Cyclometricis suis magnus Scaliger. Et continuo augurabar te temeritatis tuæ poenas alicui daturum, qui cum Comico manum admoveres, ipsas versuum leges, sine quibus nihil sani aut certi statui possit, nescisse te prorsus nescire non poteras. Quo igitur tibi, qui in aliis magna cum laude versari posses, fragmenta Comica, quorum nullum ferè sine nucleo duro est, ignara manu sollicitare? Equidem et ingenio tuo et (præterquam ubi serus ad studium aliquod accesseris) iudicio faveo; et si quid id tibi solatii feret; si forte paucula duntaxat Burmannianus scriptor mutaverit, plus ducentos opinor ad fragmenta tua emendationes nullo negotio possum suggerere, et quod optas, *tecum rem communicare*, ut si ille dormitaverit, et negligenter rem gesseris, tu tuam vicem insultare ei possis. Amo enim te et gratiam habeo, si (ut narras) *semper honorificentissimè de me senseris et in editis scriptis locutus sis*; quanquam (in quo conscientiam tuam appello) Viri utroque nostrum meliores doctioresque succum quendam loliginis in postremis, ubi me memoras, scriptis deprehendere sibi visi sunt. Quorsum enim attinuit, cum fortè dixeram *Emendationes ad Tusculanas una alterave diecula mihi natas esse*, sic te id defendere, ut me mendacii insimulare non dubiè videaris? Atqui et ipsa ad Davisium Epistola clare se ostendit non more Præfationis postremam accessisse, sed præ illis cæteris anteisse; *cum opellæ*, inquit, *huic, quam à me exigis, manum jam admoveo*. Ergo id volui, non integrum scriptum (qui enim posset?) sed emendationes illas omnes intra biduum mihi natas esse; cujus reit estem appellavi ipsum Davisium, quocum in Museo meo die altero post libros ejus receptos, omnes istas emendationes recensui, et ipsum singulis assentientem habui. Quorsum etiam attinuit; cum ex emendationibus specimen quoddam lectori exhiberes, minutas quasdam et ideo tantum, ne nescisse eas viderer, a me positas depromere, tot alias illustres suppressere? Cur id nisi aut mera ærugine aut potius ut in minutiis illis cenforem ageres, et speciosiora nostris de tuo produceres? Quæ tamen qualia sint, jam nihil opus est dicto. In his, inquam, Viri probi doctique latentem aliquam offensam et malè ce-



latum ulcus subodorati sunt; sed non ego credulus illis. Scio enim te famæ omnia dare, et faciliè id condono, ubi facit *πρὸς τὰ ἀλφίτα*. Quam qui magnopere affectant, disciplina eis est, auctorem aliquem laudibus efferre, et postea in ejus scriptis cornicum oculos configere, quo se laudato illo superiores ostendant. Hac, ut credibile est, mente tu conjecturis nostris te ultro immiscuisti; idem tamen et Germanos et Britannos à Menandreis tuis longe arces, melius non tangere clamans, ut a Christiano more alienum [dicis \*] id devovens. Videris autem, quid illa sibi in Epistola tua velint; *Quamvis esset fortasse cur non nihil de te quereretur*. Quid lodes tu de me? Nisi ipsum de te et tuis silentium in criminis speciem trahatur, quod non extra oleas et operis fines vagarer, te et tua citaturus. Sunt enim qui hoc indignantur, se in cujusvis argumenti scriptis suas laudes non reperire. Quod ipsum, ubi comoda se obtulit occasio, quam non parca manu tibi dederim, etiam cum à sententia tua alienus forem, tuum jam erit judicium. Illud enim quod in Flacco exstat, *fortissima Tyndaridarum*, tu infeliciter sic refingere voluisti, *Tyndaris horum*, ignorans, ut alia præteream, hæc a Quintiliano laudari, Inst. Or. XI. 4. Nonnunquam in singulis verbis binos pedes sine versu contineri, nunc cum *quinæ syllabæ* nectuntur, ut *fortissima Tyndaridarum*, nunc cum quaternæ, ut *Appennino armamentis, Oriona*. Eum ad Flacci locum pag. notarum 227, hæc ut spero brevi de te leges. *Quem tamen nodum non solvere, sed secare nuper conatus est Vir et ingenio et eruditione celebris Joannes Clericus*, et mox, *Quod equidem nolim Viro sagaci et de notulis meis ad Horatium promissis tam benè existimanti sub calamus unquam venisset*, et iterum, *Malè igitur conjectura cessit Viro alioquin ingenioso*. Hæc, inquam, ibi reperies, verè et ex animo de te dicta: hæc tamen tibi tribuens non et cætera omnia tibi dederim, quæcunque tu nimia laudis cupidine conaris tibi arripere. Utere ergo me, ut libet; amico, si vis; nunquam certè inimico futuro, quodcunque in me feceris. Sed volat hora, et expectas tandem, credo, ut librum illum Trajectinum ejurem, nisi statim me ejus reum peragi velim. Si alia via rem tentasses, neque primo

---

\* Perhaps a mistake of the copier for [diris.]



quasi insidiis, deinde et minus ne aggressus esses, libro interea nondum viso, neque comperto tibi, an auctorem aperte præ se ferat, an ineptus, indoctus sit, nec sine manifesta injuria in me transinovendus, voti te compotem dimitterem; sed, ut nunc est, hoc habe: Me, quicquid id libelli est, pro meo non agnoscere. Quod si tu, suspicionibus variis indulgens, me quietum et absistentem in litem arceffas, et *nomen meum insecteris*; fore fortassis, ubi magno optaveris emptum, intactum Pallanta. Vale.

Dabam Cantabrigiæ Kal. Jul. St. Vet. MDCCX.

Ubi liber iste prodierit, et ab utroque nostrum lectus fuerit, si quid tum postea per epistolam à me cupis interrogare, me habebis obsequentem. Iterum Vale.

---

The publication of the *Emendationes* produced the following works:

1. “Phylargyrii Cantabrigienfis Emendationes in Menandri et Philemonis Reliquias ex nupera editione, Joannis Clerici. Ubi quædam Grotii et aliorum, plurima vero Phileleutheri Lipsiensis errata castigantur, cum præfatione Joan. Clerici. Amsterdam, 8vo, 1711.”

This work, the author of which I do not know, was reviewed, and fresh criticisms added, in vol. 22. p. 202. of the *Bibliothèque Choisie*. Besides what is mentioned in the title page, it contains some remarks of Salvini on Menander and Philemon.

2. “*Infantia Emendationum in Menandri reliquias nuper editarum Traject. ad Rhenum, auctore Phileleuthero Lipsiensi accedit responsio M. Lucilii Profuturi, ad Epistolam C. Veratii Philellensis, quæ exstat in Bibliothecæ Choiriæ parte ix. Lug. Bat. 1710.*”

This work, which I do not find mentioned in any part of the controversy, is in the Museum library, it is written in execrable Latin, and the Greek does not seem to be better.

3. “An account of the Life and Writings of John Le Clerc, to the year 1711, to which is added, a Collection of Letters from J. G. Graevius and Baron Spanheim to Mr. Le Clerc; with a particular account of Dr. Bentley and his two associates, Gronovius and Burman.”



This is a translation from the French (though I suspect the title to be somewhat lengthened). Le Clerc himself was the author of the original. There is no particular account of Dr. Bentley, &c. in this work; but as it contains the sum of what Le Clerc replied to Dr. Bentley in different numbers of his *Bibliothèques*, the reader may be curious to see it.

In the same year, about the beginning of *autumn*, came out “The Fragments of *Menander* and *Philemon*,” carefully collected, translated, and illustrated with some few notes, of which, perhaps, I should have given a farther account, had not the author himself spoken what he thought proper of them in his *Bibliothèque Choisie*, tom. xix. art. 7. and in the preface to a *Latin* book, of which more afterward. It was the design of *H. Grotius*, and our author likewise, to put the noted ethical sentences of the *heathens*, not only into the hands of young scholars, but of all such as take a pleasure in moral sayings of that nature; I mean the wisest and best men, who read them with a design to grow more prudent by them. For which reason, they had a more especial regard to the sense of the authors than their measures, and therefore took no notice of several fragments; for as what was faulty could by no means be restored by conjecture, so neither did it tend to that purpose I have mentioned. Yet this gave occasion to some, who, on other accounts, were *M. Le Clerc’s* enemies, instead of favouring his design, to rail against him, as if he had left every thing corrupted, or had corrupted them from want of knowledge and skill; to prove which, they produced the most palpable errors of the press; which so betrayed their disaffection, that every one perceived, this was done with an intention to do him an injury, who neither in word or deed ever did them any hurt, rather than out of desire of promoting the interest of learning. But because our passions are usually blind, it fared with *Hugo Grotius* before, as it does with the admirers of him now, and the objections thrown against either hurt one as well as the other. Neither of their endeavours to deserve well can be clouded by such men, unless they perform better than both of them. And when they shall have done this, it will be worth while to hear them; till then, they must expect the ears of all honest men to be shut



shut against them. In the mean time, they must not be angry, if they should hear the friends of our author repeat those elegant words of Philemon, from a play of his called *Epidicazomenos*, where he says, *that there is nothing so charming and grateful as to be able to endure slander; for if the person slandered quietly withstands the blow, it turns with double force upon the slanderer.*

I shall say nothing of *Silvæ Philologicæ*, the *Philological Miscellanies*, but this, that the writer of them, when he has leisure, intends to entertain us with some more of the same sort. He might say of this, and many other of his works (which he has not yet said) as *Jos. Scaliger* said of his *Castigationes in Catullum, Tibullum, et Propertium*: “ I know that men of great erudition have not a little  
“ contributed towards the illustration of the ancient au-  
“ thors. I must confess, I envy not their reputation;  
“ nor can they prevent me of mine, if I have employed  
“ my labour to some good purpose; nor dispraise my at-  
“ tempt at least, if I have not. But I have preserved so  
“ much moderation as to affront no man living, *unpro-*  
“ *voked*, by the least animadversion; but I never make  
“ mention of dead authors, even when I dissent from  
“ them, but with honour and respect. For it is unbe-  
“ coming a gentleman, for some slips of words, or some  
“ mistakes, incident to human nature, to attack the learn-  
“ ing, and in that the whole stock of reputation which  
“ such great men have justly gained. This is the practice  
“ of cavilling triflers, who have spent all their life in deal-  
“ ing with thorns, totally ignorant of the divine mysteries  
“ of wisdom.”

In these words, *Scaliger* seems to have drawn the character of two men, who have been angry with *M. Le Clerc*, though he has extolled them both with such praises as it appears they never deserved; and have been so incensed at him, as if he must of course forfeit all the esteem he has in the world, for some things which they have found fault with in his edition of the Fragments of *Menander* and *Philemon*. I mean *Gito*, who published *Petronius*, and *Phileleutherus*, who falsely calls himself *Lipsiensis*. If they had a dram of prudence, they would have taken care not to have carried matters too far; for whoever does that, runs the risk of his own reputation; un-

less he thinks it a privilege peculiar to himself, to invade others with scurrility, and a crime in them to defend their own works; or that a man is sure to lose his labour, if he offers to take up arms in his own defence against him; because this *pedantic and bitter railer* never is, and never will be in an error, and therefore that nothing can be upbraided to him; or lastly, that others may not be deceived now and then, and yet preserve their character: No; he alone has the prerogative of being infallible. That man, whom he has grievously injured, must be a senseless and stupid blockhead, who can tamely see his reputation struck at by another, and not vindicate it with as much courage and resolution as he attacked it. He often shews him to be but a mere man, nay sometimes a wretched blunderer, which is very base, where he demonstrates it to be a slip in these very things which he was so much enraged at, and haughtily upbraided his adversary with ignorance. From whence it follows, we must attend the funeral of his wit and learning, in the same manner as he thinks himself to have extinguished the reputation of others, unless he condemn what he has done, return to his former senses, and beg pardon of the reader.

Though *M. Le Clerc* could do all this, yet he had determined to make no reply to them; because he was not at all solicitous for his credit, and thought it was no more necessary for him *to be always answering the calumnies of grammarians and divines*. But toward the end of 1710, he received from an unknown hand, *Phylargyrii Cantabrigiensis Emendationes in Menandrum et Philemonem*, in opposition to those of *Phileleutherus*; which he could not but publish. For after he perceived that *Phileleutherus* had knowingly and industriously thrown himself into the quarrel, and imposed upon himself with a vanity unbecoming a modest man, there was no reason why *M. Le Clerc* should suppress an answer in opposition to him, in which, at the same time, our friend defended himself in a preface to it, wherein he gave a specimen of what might be said; so that no one will doubt, but that he has weapons to defend himself with, whenever he has a mind. But it is not his usual custom to enter into such sort of combats; and when he does, it is with regret, and he gets rid of them as soon as he can. Besides, he has under his hands things of  
3
higher



higher moment and use, than *grammatical questions*, which become none but *pedants*. He who said, *philosophandum esse sed paucis*, 'that we ought to play the philosopher, but in few words,' had much more justly said, 'if any one play the grammarian, be as short as you can. *M. Le Clerc's* friends, one and all, persuaded him to let such men alone, and proceed to deserve well of those who were lovers of truth, and addicted to the study of the scriptures, which I hope, and promise to myself, he will perform.

Spanheim, in his 4th letter, added in the Appendix, seems to blame Bentley, but he speaks cautiously.

The *Emendationes* are reviewed in the Leipzig Acts for January, 1711.

This may be a proper place to mention that Dr. Bentley, who had long buried *the Doctor Bentley's Homer and Greek Testament*, being at length himself happily buried also, those books are now in Trinity College library.

## A R T. VI.

*The History of Ancient Greece, its Colonies, and Conquests; from the earliest Accounts till the Division of the Macedonian Empire in the East. Including the History of Literature, Philosophy, and Fine Arts. In 2 vol. By John Gillies, LL. D. Cadell. 4to. 2 guineas.*

I SHALL now begin to state such things in Dr. Gillies's history as have struck me, from comparing it with the originals from whence he has drawn, or other sources of information; after which it will be easy for the learned reader to follow me in seeing what is to be subducted on this score, and what of original merit remains.

The geography is rather more scanty than a classical reader would wish.

The history of the first ages of Greece appears to me much too concisely related; the accounts of the first founders of nations, and their immediate descendants, have probably some foundation of truth in them, at least, as has been judiciously observed, they marked the character of the age. This criticism applies particularly to the manner in which

which the History of Theseus is hurried over; nor can I see why the History of the Seven Chiefs is to be told at full length, and that of Œdipus omitted, as supposed to be already known. In short, there is a want of a whole, and the reader must consult other books.

Dr. Gillies thinks Pindar less distinguished by the sublimity of his thoughts and sentiments, than by the grandeur of his language and expression.—But sure, it is difficult to say what is sublime, if the description of Mount Ætna, Jupiter's Eagle, the Happy Islands, the many short sentences commendatory of virtue, and expressive of the abhorrence of vice, be not so: or if you will have elegance, what can be more elegant than the Ode to the Graces? Such a judgment, therefore, is a bold contradiction of the common opinions of scholars, and, with many others that will be mentioned, seems to shew that our author is not so conversant in the polite literature of Greece, as he seems to be with its philosophy.

Dr. G. finds fault with Pindar for applying the expression of φιλοφρων αρετη to Cræsus, who was made good by adversity; it appears, however, from the history of Cræsus's treatment of Adrastus, and from his general behaviour to the Greeks, that the character was well deserved. Why, in giving the account of the famous conversation with Solon, omit the *peculiar* reason why Biton and Cleobis were accounted happy by the philosopher? to wit, because they died after having drawn their mother to the Temple.

Herodotus gives a very material reason for Croesus's war against Cyrus, to revenge the treatment his grandfather Astyages had met with—Dr. G. omits it. He says, that Histæus, the instigator of the revolt against Darius, was taken to Susa as a reward. Herodotus says, it was because he was already suspected.

He omits to mention the messenger sent from Histæus to Aristagoras with stigmata on his head (over which the hair had been suffered to grow).

The way in which Darius received the head of Histæus should have been mentioned, as a proof amongst many others of his kind temper. And so should Mardonius's making the Ionian cities free.—And the resolution to engage at Marathon being carried by the vote of the Polemarchon,



chon—and the arrival of the Spartans three days after the battle.—And Aristides writing his own name on the shell, And the Athenians mulcting Phrynichus for writing a tragedy on the taking of Miletus.

Dr. G. likewise seems to me, in this part of the history, to have related, in too summary a way, the lesser events of the history, such as the war of Athens and Ægina, the history of Cleomenes, of Periander, and some others.

Nor is the chapter upon the poets quite satisfactory: there is a great deal said of Archilochus, and the others (Homer excepted) are dismissed with a few words. I believe more materials might have been collected.

On the other hand, the history of the Persian war, except in the instances I have related, seems to be very well told, as well as that of the events which took place betwixt it and the Pelopponesian war.

[*To be continued.*]

A R T. VII.

THE following two Elegies, by Haller, on the death of his wife, are taken from *Idea della bella Letteratura Allemanna del Abate Bertola*. It appears to me to have some very fine strokes of sentiment in it.

*Io Morte di Marianna sua Moglie.*

OH Marianna! Marianna!

Canterò la tua morte? oimè! qual canto,  
Mentre i singhiozzi troncheran gli accenti,  
E un' idea fuggirà dinanzi all' altra!

Raddoppia i miei tormenti

La rimembranza delle gioje antiche:

Apro d' un cor le piaghe,

Che stillan sangue ancora. Ahi! la tua morte

Si rinnova per me. Ma l' amor mio

Troppo era grande, e troppo

N' eri tu degna: la tua caro immago

Troppo profondamente era scolpita

Entro l' anima mia, perch' io mi taccia:

E del mio amore a favellar se prendo,

Egli teneramente

L'alta

L' alta felicitade  
 Va monftrando alla mente  
 Delle sì dolci e frette auree catene,  
 Siccome un pegno che da te mi viene.  
 Non meditati verfi, e non induftre  
 Poetico lamento oggi t' intuono :  
 Son fospiri del cor quefti che t' offro,  
 Del core o Dio ! che al fuo dolor non bafte.  
 Si dall' amor, dalla meftizia oppreffa  
 L' anima mia ti piangerà, che grave  
 Delle più atroci idee fen va fmarrita  
 Pei ciechi labirinti del dolore.  
 Ti veggio ancor, ti veggio  
 Qual chiudefti per fempere al giorno i lumi.  
 Fra difperate fmanie io m' appreffai,  
 Marianna, a te : tu le tue forze eftreme  
 Chiamafte unite a un movimento, ch' io  
 Chiederti ofai. Oh alma de più puri  
 Penfieri adorna ! dell' affano mio  
 Gemevi fol : l' ultime tue parole  
 Non fur che amor, che tenerezza ; e gli atti  
 E gli atti eftremi oh comme facean fede  
 Di quel docil volere,  
 Che al fupremo voler s' accheta e cede !  
 Dove fuggir ? dove trovar fu quefte  
 Rive un afilo che non m' offra al guardo  
 Oggetti di terror ? Quefto foggiorno,  
 In cui ti perfì, e quefto  
 Marmo che ti ricropre, e quefti figli . . .  
 Ahi ! figli ! ahi ! quali il fangue  
 Fremiti intolerabili mi defta,  
 Mentre di tua beltade  
 Quefte tenere immagini contemplo,  
 Che balbettando ancora  
 Dimandan la lor mardre !  
 Dove fuggir, dove trovar afilo  
 Puô fra gli fconfolati il più infelice ?  
 Oh verfo te perche fuggir non lice !  
 Il più fincero pianto  
 Non ti dovrà il mio core  
 Altri che me qui non avevi amico.  
 Io fui io fui che ti ftrappai dal feno



Della famiglia tua ; l' abbandonasti  
Per seguir me : t' amava  
La patria tua ; eri al tuo fangue cara :  
E del tuo fangue e della patria riva  
Ahi ! per trarti alla tomba io ti fei priva.  
Fra que' mesti congedi, e fra gli amplessi  
Della dolce germana ; e appoco appoco  
Mentre la patria tua dagli occhi nostri  
Si scostava . . . si ascese, a me dicesti  
Con soave bontà mista a contento :  
Parto, e tranquillo ho il core ;  
Di che pianger dovei ?  
Tu compagno mi fei.  
Ma poss' io senza lagrime quel giorno  
Quel giorno ricordar che a te mi unio ?  
Oggi ancora il piacer colle mie pene  
A confonderfi viene,  
E coll' affanno mio che non ha eguale  
Il trasporto amoroso. Oh quanto oh quanto  
Era tenero amante il tuo bel core !  
Il tuo bel cor che per unirsi al mio,  
Tutto pose in obbligo,  
E la mia sorte conoscendo appieno,  
Sol me guardò nei sensi  
Che m' usciano dal seno.  
Nè guari andò, che gioventude e mondo,  
Per esser meglio mia, spregiasti : lunge  
Da volgare sentiero di virtude.  
Bella non eri tu, che per me solo.  
Unito era il tuo core  
Interamente al mio : pensosa poco  
Della tua sorte, il menomo mio duolo  
Trar ti facea sospiri ;  
E di ridente gioja  
Un sol t' empiva delle mie pupille  
Vivace movimento,  
Che fosse segno del mio cor contento.  
Voler dai vani oggetti alto e diviso,  
E tutto fiso in Provvidenza e fermo :  
Dolce, gentil tranquillità verace,  
Cui nè giubbilo mai, nè ambascia amara  
Vol. IX. N n Traffero

Traffero fuori del confine usato.  
 Saggezza senza esempio  
 Nelle cure amorose  
 Verso la dolce prole ;  
 Un cor di vera tenerezza pieno,  
 E inconfapevol della colpa, un core  
 Fatto per dar conforto ai mali miei ;  
 Ecco de' miei piaceri  
 L' adorata sorgente,  
 E la cagion del mio dolor presente.  
 Marianna! anch'io t' amai . . . più che il mio labbro  
 Non tel dicea, più, ch' altri  
 Non presterammi fede,  
 E più ch'io stesso non credei, t' ho amata.  
 Oh quante volte fra i soavi amplessi  
 Il palpitante core mi dicea :  
 Oimè ! se la perdeffi !  
 Ed io presago intanto  
 Secretamente mi struggeva in pianto.  
 Sì, durerà, Marianna, il mio dolore ;  
 E durerà quand' anco i pianti miei  
 Asciutti il tempo avrà : conosce oh Dio !  
 Altre lagrime il cor, di quelle in fuore,  
 Che ricovronno il volto.  
 De' florid' anni miei  
 La prima fiamma e sola,  
 La dolce rimembranza  
 Della tua tenerezza,  
 La meraviglia delle tue virtùdi ;  
 Di tua bella pietà, del tuo candore  
 Sono un debito eterno a questo core.  
 Dove più folto è il bosco,  
 Sotto l' oscura ombra de' faggi, dove  
 Non avrò testimon de' miei lamenti,  
 Io cercherò l' amabile tua immago ;  
 Nulla da questa idea potrà distrarmi.  
 Colà vedrò 'l tuo nobil portamento,  
 E la mestizia tua ne' miei congedi ;  
 Ti leggero, chiamata  
 Dai replicati amplessi,  
 La pura tenerezza agli occhi intorno,  
 La tua gioja vedrò nel mia ritorno.



Da quella cupa oscurità, seguace  
Sarò delle tue tracce nel profondo  
Rimotissimo Empiro:  
Di là da tutti gli astri,  
Che sotto i piedi tuoi giran lucenti,  
Ti chercherò, dove di rai celesti  
Brilla la tua innocenza, e dove cinta  
L'anima tua di nuove piume, il volo  
Distende oltre il confin che quì la chiuse.  
Dove t'avvezzi allo splendore augusto  
Della Divinà, tutta trovando  
La tua felicità ne' suoi configli;  
Dove ai concerti angelici tua voce  
Tua dolce voce unisci in faccia a Dio,  
E una viva preghiera in favor mio.

Colà del mio dolore.

Vedi i vantaggi, e dei destini il libro  
Ti schiude Dio: tu in quello  
Leggi di nostra divisione amara  
Gli alti disegni, e il fine  
Predestinato della mia carriera.

Oh anima perfetta, anima bella,  
Che amai con tanto ardor, ma che abbastanza  
Io non amai, quanto più amabil sei  
Or che t'adorna la celeste luce!  
A te full'ali della calda speme  
Mi levo; ah! non negarti  
A' voti miei; m'apri le braccia; io fuggo,  
Onde a te unirmi eternamente in pace;  
Raccogli tu l'anima mia seguace.

## III.

*Sopra lo stesso soggetto.*

DILETTA Sposa mia, se ancor mi lice  
 Appellarti così, so che ficura  
 Dall' affalto de' mali oggi tu fei,  
 Ove cagion di pianto esser non puote;  
 Ma pur, se l' astro apportator del giorno  
 Spande quì basso i raggi tuoi, tu ancora  
 Dall' immortal soggiorno  
 Della felicità mandar ben puoi  
 Uno sguardo pietoso  
 Sul mestissimo cor d' un fido Sposo.

O mia Marianna! il mondo  
 Vuol ch' io ti obblui: che nero oltraggio è questo  
 Al mio core, a te stessa: un cor che t' ebbe  
 Già sua, potrebbe ad altre gioje aprirsi?  
 Ah sí ch' ambo ne offende  
 Chi de troncar pretende  
 Il corso al mio dolore.  
 Se sapeste, o mondani,  
 Che fia l'amor verace  
 Non avrian no più biasmo i pianti miei.  
 A pochè anime è noto il vero amore:  
 I più schietti piacer cuna gli danno,  
 Indi virtude lo consacra e nutre:  
 Ei non è cieca passion tiranna,  
 Schiavo ei non è di voluttà. L'amore,  
 Dolce Compagna, che per me t'accese  
 Era conforto negli affanni, ed era  
 Valido i mali a sostener foccorso;  
 E l'amor mio per te fu l' esser pago  
 Sovra ogni ben delle dolcezze estreme  
 Che mi venian da te vivendo teco:  
 Ei fu soave cura  
 In ricercar compensi  
 Agli amorosi tuoi teneri sensi.  
 Anni felici che passammo insieme!  
 Anni, come scorreste o Dio! veloci!



O se quel tempo, in cui guerra ci mosse  
Un destino severo,  
Poteffi rammentar! Come colombe  
Fuggenti il nembo minaccioso e nero,  
In dolci ad ambedue cure innocenti  
Cercavamo il riposo; e allor per noi  
Dal seno del dolor forse il piacere,  
E dalle avverse forti  
Prove del nostro amor nacquer più forti.  
O erna! o patria! o nomi  
Tenero duolo, e gioja  
Mista con tema ad eccitar possenti!  
O immago lusinghiera  
D' un foggiorno sì amato! o idea che mille  
Mi rinnovi nel cor dolci trasporti!  
Voi con me vi restate: ah quell' istante  
Ricordatemi voi, quando la mano  
Ella mi stese, la sua man tremante.  
Oime! vi cerco invano:  
Voi già spariste; io sol mi resto, io solo:  
Un sepolcro la invola agli occhi miei.  
O Marianna! un sepolcro  
De' tuoi dì sull' april! vivace e puro  
Scorrea tuttor per le tue vene il sangue.  
Ah sì! Marianna, al ciglio mio per sempre  
Per sempre è tolta; ecco il funebre loco,  
Dove riposa, ed ecco il sasso, dove  
Ho scritto il mio dolor: ehe orrenda e nera  
Solitudine è questa!  
Che terribil silenzio! ah quì nel seno  
Del cupo sepolcral perpetuo orrore  
Vo finir la mia vita e il mio dolore.  
Sì, lunge omai da quanto amar si puote,  
E lunge da color, cui sangue, o sacro  
Vincolo d' amistà rende più degni  
Del nostro amor; quì dove a me non resta  
Altro che tu, tu sola, io quì ripongo  
Tutta la patria mia; quì dove il pianto  
Non verferammi sopra alcun amico;  
Quì dove altro io non ho che la tua tomba;  
Quì dove . . . il cener mio col tuo confuso  
Andrà, Marianna! entro un sepolcro stesso:  
Già mi spinge il destino . . . io mi ti appresso.

## LITERARY INTELLIGENCE.

## DIVINITY.

*Epistola Petri Posterior, Auctori suo imprimis contra Grotium vindicata et asserta, a Frid. Aug. Lud. Nietziche. Art. Lib. Mag. et apud Wolmerstadiensis Pastore. 8vo. 70 p.*

This is a very learned and sensible dissertation against the opinion advanced by Grotius, that the Second Epistle of St. Peter was not written by that apostle. The author, after producing good external evidence that it was, argues from many expressions similar to those in the First that it could be written by no other person.

## LEXICONS.

*Joh. Geor. Sherzii Glossarium Germanicum medii Æni, potissimum Dialecti Suevicæ, edidit, illustravit, supplevit Jer. Jac. Oberbnug. Tomus posterior. 1784. Folio.*

## NATURAL HISTORY.

*Memorie per servire alla Storia de Polipi marine de Filippo Cavolini, 1785. 83 p. 3 copper-plates.*

This book advances the science of natural history, as it contains accounts of several corals in the Mediterranean.

## PHYSIC.

*Historia Scarlatinæ nuper Gottingæ Grassatæ. Autore Wedemeier. Gottingen.*

*Traité de l'Hidrocele, Cure radicale de cette Maladie, et Traitement de plusieurs autres qui attaquent les Parties de la Generation de l'Homme, par M. Imbert Delonnes, premier Chirugien de M. le Duc de Chartres. 1785.*

This



This book, say the Gottingen Reviewers, may be recommended as a useful practical commentary on the history of this disorder.

*Introductio in Historiam Medicinæ literariam.* Autore Blumenbach. 8vo. 428 p. Gottingen.

A short history of physic, and its principal professors in every branch, till the year 1785. —I shall give some of the latter titles. The first apothecaries—The orders to deliver the bodies of malefactors to surgeons—Schwenfeld the father of all our botanists and florists—Dr. Struppe of Geld-hausen the first writer on medical police—And the old Pastor Albinus of Dillerspach on the treatment of drowned people.——The microscope.——Anatomical injections.——The bark; and account of the first disputes about it betwixt Colmenero and Fernandes.——The influence tea and coffee have had in diminishing several disorders very prevalent before the introduction of them.——Dispensatories improved.——Use of bills of mortality.——Beneficial effects of Wolfe's method of demonstration on the spirit of observation of physicians in the beginning of this century.——Disorder amongst the cattle of 1711.

Murray, *Opuscula in quibus Commentationes varias tam medicas quam ad Rem naturalem spectantes retractavit, emendavit, auxit.* Volumen Secundum.

This second volume of Professor Murray's works contains several inedited pieces, and great improvements to several already edited, the principal of these are,

1. De Ascaride Lumbricoide.
2. Oratio de limitanda Laude Librorum medicorum Practicorum Usui populari destinatorum; with great additions and improvements.
3. De Catechu.
4. De Dulcium Natura et Viribus;
5. Spinæ bifidæ ex Mala Ossium Confirmatione inita;
6. De medendi Tineæ Capitis Ratione Paralipomena;
7. De Tempore exhibendi Emetica in Febribus intermittentibus maxime opportuno;

8. Vin-

8. *Vindiciæ Nominum trivialium Stirpibus a Linnæo Equ. impertitorum* ;

9. *Præstet uno Medico an pluribus junctim uti ?*

This dissertation contains a confirmation of Adrian's complaint, πολλοι ιατροι βασιλεα απωλεσαν.

10. *De Vermibus in Lepra obviis juncta Leprosi Historia* ;

11. *De Lumbricorum Setis* ;

12. *De Materia arthritica ad Verenda aberrante* ;

13. *Succi Aloes Amari initia.*

J. J. Plenck *Toxicologia, seu Doctrina de Venenis et Antidotis.* 1785. 8vo. 338 p.

This book is well spoken of by the Gottingen Reviewers.

*Materia venenaria Regni vegetabilis.* Auct. J. J. Puihn. 1785. 8vo. 184 p.

Well spoke of by the Gottingen Reviewers.



---

A  
NEW REVIEW,

For MAY, 1786.

---

A R T. I.

*Professor Meiners's Plan of a History of all Religions.*

C H A P. XI.

*Of Purifications.*

S E C T. IV.

PURIFICATIONS were greatly multiplied in process of time. The circumstances of the purification <sup>a</sup>, the fear of defilement, and the duty to cleanse oneself, became not only sources of hardships and mortifications, but also of intolerance and hatred for mankind <sup>b</sup>. Religious purification was for the most part very partial, and connected with the most extraordinary cleanliness <sup>c</sup>.

<sup>a</sup> The Persian and Mahometan system of purification is to be found in Chardin, iv. p. 47. Nieb. ii. 164. Descript. of Arab. p. 46.

<sup>b</sup> Especially by the Hindoos, Rogers, i. c. 16. 18. Grose, i. 183. 188. Nieb. ii. p. 31. Sonner. i. p. 49.

<sup>c</sup> Script. cit. especially Chardin, iii. p. 283.

## S E C T. V.

When occasions of purification were grown more frequent, they appointed periodical feasts of purification<sup>a</sup>. They purified not only men, and nations, armies, and fleets, but also cities, fields, temples, and the statues of the Gods<sup>b</sup>. They neither began business, nor pleasure, nor religious worship, without previous purification; for which purpose there were cisterns, and other instruments for the purpose, in the neighbourhood of all temples<sup>c</sup>.

<sup>a</sup> On the purification festivals of the Jews, see l. cit. for the Greeks and Romans; especially on the Lustra, Suovetaurilia, Ambarvalia, and Palilia of the latter, see Hospin. l. c. Livius, i. 44. Val. Max. iv. 4. Cicer. de Leg. ii. 8, 9. Plat. Phæd. init. Harpoc. et Hesychius in *φαρμακοι*. Cat. de Rē Rust. c. 4. Macrob. iii. 5. Lomejer, c. 28. Also the festivals of the Mexicans and Peruvians, Acosta, p. 236-41.

<sup>b</sup> Liv. et Cic. l. c. Plut. ii. 316. Xenoph. Anab. v. 6. Liv. xxv. 16, 17. Tac. ii. 7. Poll. viii. 9. s. 24. Just. xiii. 3. Scheffer. de Milit. Naval. veter. iii. 3. Lomejer, c. 16. On the purification of statues, Tacit. xv. 44. Athen. xv. 4. Tac. Germ. c. 39, 40. Callimach. *εις λεχα την Παλλαδον*, Martial. iii. 47. Plut. Quæst. Rom. 61. l. s. c.

<sup>c</sup> Besides the places already mentioned, Pollux, i. 1. Athen. lib. ix. c. ult. p. 409.

## S E C T. VI.

The natural purifications were water<sup>a</sup> and fire<sup>b</sup>. They would soon get to wine<sup>c</sup>. How they came to honey and eggs, to blood, and living animals, is harder to determine.

<sup>a</sup> On the *χερμις* of the Greeks, see Athen. ix. c. 18. p. 409. On the lustrations of the Israelites, Numbers, xix. v. 13.

<sup>b</sup> Tibul. ii. 6. Propert. ii. 28. Juven. Sat. ii.

<sup>c</sup> Athenæ, v. 7. Serv. ad Virg. Georg. ii. 389. Lomejer, p. 185. Charlev. p. 288.

<sup>d</sup> Juven. Satyr. vi. et Lomejer, c. 21, 23, 28, 35. Lucian, i. 536. and almost all the above writers.



C H A P. XII.

*Of Feasts, Restraints, Mortifications, Cloysters, and Hermits.*

S E C T. I.

All barbarous nations were addicted to fasting and abstinence from various motives: both, however, only deserve the character of religious duties, when men abstained from clean and innocent food, and the lawful enjoyments of life, either with a view of obtaining pardon of sins, or to render themselves more acceptable to, and, in consequence, more worthy of receiving benefits from the Gods. Fasting and abstinences always diminished with the increase of true knowledge, and were commonly the last things given up<sup>a</sup>.

<sup>a</sup> See the following ff. and Host. p. 135. The Kerguis and wandering Arabs are the only exceptions to this observation. Arvieux, iii. p. 156. 170.

---

S E C T. II.

Fasts, abstinences, and other mortifications were much sooner adopted to obtain revelations of futurity<sup>a</sup>, appearances from the Gods<sup>b</sup>, and other benefits, than for the remission of sins. The opinion obtained very early, that men purify themselves by fasting, abstinence, and self-mortification, and approach nearer to the Gods. Whence we still find amongst all people, that the laity, but particularly the priesthood, prepare themselves in this manner to offer service to the Gods.

<sup>a</sup> The North American Savages, Charlevoix, p. 115, 116. 300. 346. Carver, p. 285.

<sup>b</sup> The Hunters in America, Voy. au Nord, v. p. 22. Biet. p. 387. On the fasts of the Inhabitants of Sumatra, Marsd. p. 63.

<sup>c</sup> The Ægyptians, Plutarch, vii. 391. Herodot. ii. 40. Schmidt, p. 62 et seq. The Jews, iii. p. 25 Mich. Mos. Laws. The Greeks and Romans, Plut. vii. p. 164-65. Meurs. Lect. Attic. iv. c. 21. Lomejer, c. 32. The Essenes and Therapeutæ, Jos. Antiq. Jud. xvii. 2. De Bello Judaico, ii. 8. Porphyry ap. Euf. de Præp. Evang. ix. 3. Philo quod omnis probus sit liber, p. 876. edit. Hoeschel. Francof. The newer Pythagoreans and Platonists, see

my History of the new Platonic. Phil. p. 111. The oldest Christians, Hieronym. in Pauli Vita, p. 340-41. My Life of S. Martin, p. 131. Pelliccia, ii. 255. The Peruvians, Zarate, i. p. 53. Fasts, abstinences, and mortifications seem, like most of the other religious ceremonies of the Inhabitants of Hindostan, to have come with the most honourable Casts from Caucasus and the Caucasian nations. See what Strabo says of the priests, the *ἱεροδουλοι* and *ἐνδουωτες*, xi. 768. xii. p. 809. 835-36. 851. edit. Almelov. and compare with the accounts given by more modern writers of the fasts and abstinences of the Hindoos. Sonnerat, i. p. 183. Niebuhr, ii. p. 30. 72, 73. Bernier, ii. p. 129. Mignot in the Mem. de l'Academie des Inscriptions, xxxi. p. 316 et seq. Fasts and abstinences came from the Hindoos to the nations of Upper and Northern Asia; to the Thibetans, i. p. 215 Pall. Contributions. Georg. Alph. Thibet. p. 245. 263. 445. Lepechin, i. 280. Stewart, p. 476. To the Indian Parsi, Lord in Church Collet. vi. 337. which contradicts Anquetil, iii. p. 601. To the Talapoins in Siam, Tunquin, and Laos, Loubere, i. 245. 347. ii. 28. 387. Mariny, p. 167. 451. Dampier, ii. 70. To the priests in Ceylan and Formosa, Pfalman. p. 62. Knox, p. 74. In Corea and Japan, Loubere, i. p. 262. 98, 99. Voy. au Nord, iv. 325-27. On the Drusi, see Niebuhr, ii. p. 429. and on the Greeks and Oriental Christians, nearly the following.

### S E C T. III.

Another cause of fastings and abstinences was the desire to blot out the debt of sin, and turn away the anger of the Gods <sup>a</sup>.

<sup>a</sup> From these causes the Jews fasted and used abstinence, Levit. 16. v. 23. The old Assyrians, and other Eastern people, Morin. in the Mem. de l'Acad. des Insc. iv. p. 32. The Greeks and the Romans, ib. The Loangers, i. 67. 170. Projart. The old Christians, Pelliccia, ii. 226 et seq. 243 et seq. The modern Ethiopian Christians, Lobo, p. 97. Lettr. Edif. iv. p. 160. The Copts, ii. 68. Mallet. The Greeks, Weber, ii. 56. Taube, i. 94. Ruffel, p. 124. Spon. ii. 355. The Mingrelians, i. 74. Zampi. The Inhabitants of Georgia, ib. p. 162. 173. The Syrians, Maronites, and Armenians, Ruffel, l. c. For the latter, Georg. Ruff. Popul. 459. Tournef. ii. 167. Chardin, i. 219. The Tartars of Casan, p. 108. Georg. l. c. The Beiasians, Mascate, ii. 83. Nieb. See the Fasts of the Mahometans, Relation de la Grande Tartarie, p. 150. Ruffel, p. 124. Tournef. ii. p. 45. Tavernier, ii. p. 104.



## S E C T. IV.

The same cause that prompted men to fastings and abstinences, to wit, the desire of pleasing<sup>a</sup>, or reconciling the angry Gods<sup>b</sup>, led them also to take slight nourishment, to use the slightest clothes possible, to live in miserable huts, to renounce all the pleasures of society, to maim and wound their own bodies, to expose themselves to needless mortifications and dangers.

<sup>a</sup> The Ægyptians tortured themselves for this purpose, Herod. ii. 58. 61. Schmidt, p. 65. and Jul. Firmic. Initio. The priests of Baal, 1 Book of Kings, 18. v. 28. The priests of the Dea Syria, Apulej. viii. 141, 147, 149. Pseudo Lucian, iii. 473. 489. Also those of Cybele, Martial, xi. Ep. 85. The thing is notorious of the Pharisees, and Christians of the fourth and following centuries, Pelliccia, ii. 198. Hieronym. de Custod. Virginit. p. 392. also 408, 409. And principally the Hindoos, and those who had it from them, Tavernier, ii. 31. 160. 177. Ovingt. i. 202. ii. 74. Hamilton, p. 152, 153. 269. Bayer, p. 126, 127. Bernier, ii. 71. 124. et seq. Nieb. ii. 72. Fryer, p. 103. Grose, i. 56. Roger, ii. 16. The Indian Parsi are imitators of the Hindoos, Parsen, iii. p. 43. Gmelin on the Chinese, iv. Memoires sur les Chinois, p. 441. Le Compte, ii. p. 138, 139. and Letter x. The Japanese, i. 263. Kæmpfer. On the Mahometan Santons and Dervises, as mentioned by Pocock, i. p. 14. Arvieux, i. 208. 324. vi. 464. Chardin, iii. 212.

<sup>b</sup> The Jews; and, in these particulars, their imitators the Greeks and the Romans, Plutarch, vi. 633. 43, 44. Persii Satyr. ii. et Casaubon, ib. p. 201. Lact. Instit. i. 21. Cicer. Tusc. Quæst. iii. c. 29. Pausan. iii. c. 16. p. 249. The Persians, Chardin, iv. p. 40. The Negroes, De Bry, vi. 55. The Peruvians, Mexicans, and Inhabitants of Florida, Acosta, p. 221. 227. Collection of Voyages, xvi. p. 504. The people of Oronooko, i. 259. 261. Gumilla. The Christians in the middle ages, p. 118. The Portugueze in the Brazils, Barbin, iii. 241.

---

## S E C T. V.

When mankind once arrived at the conviction that mortifications would propitiate the Gods, it was a natural step to retire from the world, in order to practise them in greater perfection. This, of course, gave rise to hermits, monks, and nuns. There seems to have been a particular idea of purity and similarity of the Gods annexed to  
virgi-

virginity <sup>a</sup>. In many parts of Africa and America there were, and are still found a great multitude of holy virgins <sup>b</sup>. These, however, do not preserve their virginity undefiled, but preserve it for Gods or Kings; their habitations are consequently more seraglios than cloysters, and themselves rather concubines than brides to the Gods.

<sup>a</sup> The Greeks, l. c. Meurs. Pausan. vii. c. 26. p. 592. The Romans: see Article, Fire and Vestals. In Siam, Loubere, i. 342. 359. In Goree and Thibet, Voy. au Nord, iv. 328. Georg. p. 371. The Christians particularly, i. 133. Pelliccia. Hieronym. p. 292 de Custodia Virginit.

<sup>b</sup> Atkins, p. 114. Smith, 198. Des Marchais, ii. 144. Acoſta, p. 221. Coreal, ii. p. 55.

## S E C T. VI.

The oldest hermits and monks are to be looked for amongst the nations about Caucasus, and in old India <sup>a</sup>. Possibly too, there might be some single monks very early amongst the Jews <sup>b</sup>. The Essenes and Therapeutæ in Ægypt and Palestine were more remarkable than their predecessors for the circumstance of being the original of Christian monks <sup>c</sup>. In Hindostan, and the upper parts of Asia, there are monks, who have the same institute as the Christian ones; others, on the contrary, may abandon this way of life, and return to the world when they please <sup>d</sup>. This difference is also observable amongst the Mahometan monks <sup>e</sup>.

<sup>a</sup> See Strab. ii. f. cc. and xv. p. 712. edit. Casaub.

<sup>b</sup> Jerom, p. 340 in Vita Pauli.

<sup>c</sup> Phil. Joseph. et Porphy. lll. ccc. On the Christian monks, see description of Pelliccia, i. 122. Hieronym. Vita Pauli, p. 340. Gerbert. Hist. Nigræ Sylvæ, p. 205. 324. 527. Particularly Zimmerman on Solitude.

<sup>d</sup> Sonnerat. i. 214. 217. Bernier, ii. 121. 129. Anquet, p. 365. In Pegu, Voy. des Holland. aux Indes Orient. iii. 67. Hamilton, ii. p. 55. 62. In Siam, i. 359. Loubere. In China, Lettre x. Le Comte. In Japan and Corea, i. 285. Kæmpfer, iv. Voy. au Nord, p. 325. In Thibet, Georg. p. 35. 245, 246. Pall. Contributions, i. 215.

<sup>e</sup> Ricaut, p. 251 et seq. Tournes. ii. 59. Hosp. p. 212.

## S E C T.



# S E C T. VII.

History knows of no people amongst whom hermits, monks, and nuns did not soon degenerate. This happened even to the Western monks, to whom the human race, and especially Europe, is so much indebted<sup>a</sup>. Hardly, however, were the monks of the middle ages so corrupt and destructive as those of the Spanish and Portuguese settlements in America still are<sup>b</sup>, or at least were a few centuries ago<sup>c</sup>. Of all the Christian monks, the Greeks and Copts are probably the most to be pitied<sup>d</sup>.

<sup>a</sup> See Gerb. Hist. Nigr. Sylvæ, p. 205. 324. 327. Moehsen's History of Science, p. 157. 297.

<sup>b</sup> See Moehsen l. c. p. 127. Apologie pour Herodote, i. 223. 482. 522. Marin. Hist. de Saladin, i. p. 412. De Guignes in the Mem. de l'Acad. des Inscript. i. 37. p. 495.

<sup>c</sup> Coreal, i. 68. 160. 162. 175. 245. Frezier, p. 425, 426, et seq. Gage, i. 69, 70. iii. 27. 112. 161. 165. Barbin. i. 148. 404. 448. iii. 207, 208.

<sup>d</sup> Belon, p. 37 et seq. Tournefort, i. 34. Taube, i. p. 89. 98. Lettres Edifiantes, ii. 70. nouv. edit. On the Copts, Sicard, p. 40. 142. 197. 203. 220.

# C H A P. XIII.

## Of Prayers, Vows, and Oaths.

# S E C T. I.

Adoration was older than prayer<sup>a</sup>. The object of the latter was either to conciliate the favour of the Gods, or to obtain the grant of certain goods, and the absence of certain evils. The first of these naturally gave occasion to songs of thanksgiving, which were of two kinds, and consisted either of poetical enarrations of the deeds and feats of the Gods<sup>b</sup>, or in an enumeration of their names and epithets<sup>c</sup>. The most cruel tyrants were hardly so basely and ignominiously flattered as the Gods were. Amongst the names given them, there were often some which expressed the most odious inclinations and actions<sup>d</sup>. Above all things, the prayers and praises inculcated the fatal notion of their being the sum of all religion; that all offences could be done away by them; that, with them, every thing

thing was auspiciously begun, and, without them, nothing; and that divine natures could be constrained by them<sup>e</sup>.

<sup>a</sup> See p. 4.

<sup>b</sup> The hymns of the Israelites, Greeks, and Romans, and the Hindoos, i. 17. Rog. The song of praise too of the Laplanders, Georg. p. 21. Ruff. Population.

<sup>c</sup> The oldest Chaldeans and Arabians had the like of these, p. 56. Selden de Diis Syriis. The Turks still pray in the same way, Taffy, 94. The Persians, iv. p. 27. Chardin. The Hindoos, i. 16. Ezoar-Vedam, ii. p. 88.

<sup>d</sup> See Niedeck, p. 47. Briff. i. 78. Arnob. iii. 43. Mallet, i. 52.

<sup>e</sup> So thought the eldest Greeks, Plutarch, ii. 520. Plin. 28. 3. On their forms, i. c. 12, 13. 69. 95. 109. 112. 143. Briff. de Formulæ. The oldest Christians, Life of St. Martin, p. 133. Pelliccia, i. p. 226. So do yet the Mingrelians and Inhabitants of Georgia, p. 72. Zampi. The Spaniards and Portuguese in America, Frezier, p. 248. 423. Coreal, i. 79. 81. Also the People of Thibet, i. 217. Pallas's Contributions. There also occur other examples.

## S E C T. II.

In private prayer, men not only asked for future good, and deprecated future evil, of the Gods, but they endeavoured to obtain their connivance at actions which were infamous in themselves, and which they dared not avow before men<sup>a</sup>. To win them the more powerfully over to their interests, they added to their prayers vows, which led to the most shameful consequences amongst all nations<sup>b</sup>, and were only a little less offensive amongst the Jews<sup>c</sup>.

<sup>a</sup> On the prayers of the Greeks, see my History of the Sciences, under the article Socrates. On those of the Romans, ii. 9. Persius, particularly Senec. Ep. x. On the Mahometans, Tournef. ii. 40. Also the Siberian Heathens, Georg. p. 391. Gmelin, ii. 251. The Mingrelians, Lambert, p. 232. The Negroes, Oldenb. i. 325. Loyer, p. 244. The Hottentots, i. 206. Beschryv. And the Tunquinese, iii. p. 71. Dampier.

<sup>b</sup> On the vows of the Greeks and the Romans, Briffon, i. c. 159. 161. Also Justin, xx. 3. xxi. 3. Plin. x. 44. Juven. x. 54. Prop. iii. 3. Suet. in August. c. 97. Lomejer, c. 6. Merula, p. 593. Similar vows are made by the Moguls, Georg. Travels, p. 599, 600. The North Americans, p. 349. Chardin. The Negroes, Moore, p. 91. The Mingrelians, p. 233. Lamberti.

<sup>c</sup> Mich. Mos. Laws, iii. p. 5.

## S E C T.



### S E C T. III.

As all prayers were looked upon as so many modes of conjurations, men imagined that their whole efficacy depended on a certain sort of words, the tone of the voice, and certain noises<sup>a</sup>. Almost all uncivilized nations prayed with certain forms, the least deviation from which they thought would, instead of a blessing, bring down a curse<sup>b</sup>. For this purpose they took the greatest care to prevent this<sup>c</sup>. When men once came to think that the efficacy of prayer did not depend upon the substance of it, but only on the words that were spoken, they must of course think them the more efficacious the longer these were, and the oftener they were repeated<sup>d</sup>. They soon invented instruments to measure the number of prayers said by them<sup>e</sup>. But as the duty of prayer became tedious, they bethought themselves of every mode of shortening them<sup>f</sup>, which they did by transfer and sale<sup>g</sup>, and instruments of measure<sup>h</sup>.

<sup>a</sup> All nations do not pray loud, or distinctly: we know this from the people of Otaheitee. Foster, ii. 149. Of the Carakassars, Georg. Russ. Pol. p. 291. Of the Moguls, Georg. Russ. p. 599. Of the Ostiaks and Burats, *Ib.* p. 38. 64. And of the Romans, Arnob. vii. 4.

<sup>b</sup> See the writers above mentioned, in speaking of the prayers of the Romans. And Plin. i. 28. 4. Niedeck, c. 2. et 8. Petit. Leg. Attic. p. 207. Gale ad Jambl. Lib. de Myst. p. 295.

<sup>c</sup> Pliny, 28. c. 3. Plutarch, ii. 131. 405—8. See the change which Scipio brought about in the Roman affairs, by a form of prayer, Val. Max. iv. 1. 10.

<sup>d</sup> Niedeck, p. 82. Lomejer, p. 339.

<sup>e</sup> On the Rosary of the Hindoos, inhabitants of Thibet and the Calmucks, Georg. 464. Pall. Hist. i. 354. And the Tunquinese, iii. 71. Damp. And all the inhabitants of South Asia. The Mahometans have the like. For their first appearance amongst Christians, see Chardin, iv. 118. 144.

<sup>f</sup> *Ib.* 112. Chardin.

<sup>g</sup> *Ib.* p. 144.

<sup>h</sup> Pallas's Voyages, i. 354. 356. Lepechin, i. 280.

### S E C T. IV.

But the efficacy of prayer was made farther to depend not only on certain words and forms, but likewise on the

cleanliness<sup>a</sup>, clothing<sup>b</sup>, position, and motion either of the whole body or single limbs. Some nations had adoration without prayer<sup>c</sup>; but all who had prayer had external marks of adoration connected to it<sup>d</sup>. The most remarkable circumstances of either the one or the other were the kisses<sup>e</sup>, the bowing, the kneeling<sup>f</sup>, which some exchanged for an upright position or sitting<sup>g</sup>, the sinking of the head or eyes, the raising or dropping, or laying together of the arms and hands<sup>h</sup>, the embracing the knees of the Gods<sup>i</sup>, the weeping and mourning, particularly the turning the body from the right to the left, or from the left to the right side<sup>l</sup>.

<sup>a</sup> Niedeck, c. 11. 12.

<sup>b</sup> *Ib.* c. 14. 15. Georgi. *Alph. Thib.* p. 246. 453.

<sup>c</sup> On the Salutations of the Romans, see Senec. *Ep.* 95. p. 354. Ed. Elzev. Briffon. de Form, i. c. 55. 57. On those of the Georgians, Zampi, p. 72. On those of the Mingrelians, Lamb. p. 232.

<sup>d</sup> By the Moguls, l. c. the Laplanders, Hogstrom, p. 203. The Americans, p. 67. Carv. The Kamtschadales, p. 265. Steller. The Yakuts ii. 498. Gmelin. By the Negroes of Congo, Cavazzi, i. 363. The inhabitants of the Philippines, Marfd. p. 258. The Romans, Serv. viii. 30. No persons have hitherto been more devout or collected in themselves in prayer than the Turks, Persians, and Moors, Guys, i. 474. Chardin, iv. p. 120. Lett. Edif. iv. p. 24. *Nouv. Edit.*

<sup>e</sup> This obtained amongst the oldest people of the East, Job. c. 31. v. 26. Mignot in the *Mem. de l'Acad. des Inscr.* xxxvi. p. 88. The Romans and Grecians also kissed heartily, Cicer. in *Verr.* iv. c. 43. Tac. *Ann.* 15. c. 71. Tibull. i. 5. v. 41. Niedeck, p. 235 et seq.

<sup>f</sup> Amongst the Ægyptians, Hindoos, and all the ancient Eastern nations, Lett. Edif. iv. p. 454. Sicard, p. 205. Gen. c. 41. v. 43. Tavernier, ii. p. 334. Also Niedeck, p. 177.

<sup>g</sup> Hospinian de Festis, p. 40. Senec. *Ep.* 95. Tibull. ii. 7. Niedeck, p. 186.

<sup>h</sup> Sen. *Hist. Nat.* l. c. Exodi, iv. 3. Deut. iv. 19.

<sup>i</sup> Niedeck, p. 170. 203 et seq.

<sup>j</sup> *Id.* c. 22

<sup>k</sup> *Id.* c. 23, et Polyb. ix. 6.

<sup>l</sup> Roger, i. 17. Plin. 28. c. 2. Niedeck, c. 24.

## S E C T. V.

Prayers were used as forms of conjuration, either to consecrate persons and other circumstances to the Gods<sup>a</sup>, or to curse them<sup>b</sup>. The blessings, consecrations, and cursings,



curfings, were alike connected with external festivals<sup>c</sup>. They considered curses as destructive even when they were uttered by enemies and wicked persons, without occasion, against the most innocent persons<sup>d</sup>.

<sup>a</sup> On the dedication and consecration amongst the Greeks and Romans, Polyb. ix. 73. Plutarch ii. 529. Thucyd. ii. 74. iii. 50. Tacit. iv. Histor. c. 53. Moreover Briffon de Formulis, i. c. 194. Van Dale de Orac. p. 625 et seq. Also Ernesti Clav. Cicer. in verbo Consecratio, or the Consecration of the Christians, i. 62. de St. Palayue.

<sup>b</sup> See my Philosophical Works, iii. Part. p. 320.

<sup>c</sup> ll. cc.

<sup>d</sup> Plin. 28. 4. Plutarch, iii. 448. Arnob. iii. 9. Liv. viii. 6, 9. 10. x. 28.

## S E C T. VI.

With such opinions of the efficacy of prayers, blessings, and curses, it was natural that the oath should be esteemed of the highest import by all nations. The substance of the oath was every where the same, but different people differed greatly with regard to the circumstances under which they swore, and the formalities they used in swearing. Some swore by the Gods<sup>a</sup>, others by sacred things<sup>b</sup>, and others again by living men, or certain of their members: on the other hand some used fetiches, or sacred or accursed things<sup>d</sup>, or they added the circumstance of prayer<sup>c</sup>, or adopted other significant forms<sup>f</sup>. Many nations had such an apprehension of the oath as a form of conjuration, that they either swore not at all, or only in cases of the most urgent necessity, even when they had the strongest motives for it<sup>g</sup>.

<sup>a</sup> The Carthaginians, Greeks, and Romans, Polyb. iii. 25. vii. 1.

<sup>b</sup> The Jews, v. 24. of St. Matthew. The Scythians, iv. 172. Herod. The Greeks, and the Romans, iii. 10. Arist. Polit. Saub. p. 112. 115. The Inhabitants of Sumatra, Marsden, p. 189.

<sup>c</sup> The Jews and Persians, Mich. Mos. Laws, v. 217. Mem. de l'Acad. des Inscrit. iv. p. 5. The Greeks and the Romans, ib. et Athenæus, ii. 25. The ancient Franks, i. 336. Pellout. The Negroes, Loyer, p. 253. The Savages on the Isthmus of Darien, Wafer, p. 173. The Inhabitants of Malabar, Wolf. 176.

<sup>d</sup> This is done by the people of Siberia, Fisher, p. 369. 639. Muller, iii. 365. Pallas's Transl. p. 95. Ibr. p. 85. All the Negroe people, Loyer, p. 252. Cavazzi, i. 304, 10. Marmol.

iii. 119. Fermin. p. 163. Romer. p. 74. Labat, i. 413. Flacourt, p. 99. Almost all the Asiatic people, the Siamese, i. 247. Loubere. The Inhabitants of Sumatra, Marsden, p. 201. 204. The Tunquinese, Valent, iii. 110. The people of Amboina, ib. p. 10. The Ceramers, ib. This is also done by the ancient Lydians, Medes, and Scythians, Herod, i. 74. Lucian, ii. 545. The Jews, v. p. 271. Mich. Mos. Laws.

<sup>e</sup> The Greeks and Romans, ll. cc. and Meurs. Lect. Attic. l. c. 6. Xenoph. Anabaf. Oper. vol. ii. p. 86. 245. Just. l. 24. c. 2. Plutarch, i. 390. Liv. xxvi. 48. The Gauls, vii. 2. Caes. de Bello Gall. The Samnites, x. 38. Liv. Scythians, iv. 70. Herod. Lucian, ii. p. 554. The Carthaginians, iii. 21. Polyb. The Christians of the middle ages, Pellic. iii. P. ii. p. 230. The Inhabitants of Sumatra, Marsden, p. 203. 204. The Tartars in Siberia, i. p. 81. Gmelin. The Tscheremisses, Tschawaches, and Wotiacks, ib. and Muller, iii. p. 365. The Burats, i. 218. Pallas's Mongul Population, Isbrand, p. 64. Ostiaks, Isbr. p. 44. Muller, p. 417. The Negroes and Gauls in Africa, Bosman, 166. de Bry. vi. c. 29. p. 66. Lobs. p. 30. The Mingrelians, p. 156. Lamberti.

<sup>f</sup> The Jews, Sykes, p. 231. Mich. Mos. Laws, ii. 9. vi. 147. The Greeks and Romans, iii. 25. Polyb. ix. 5. Liv. Plutarch. ii. 536. The Ostiaks, p. 401. Muller. Calmucks, Pallas's Voyages, i. 332. and his Mongul Population, i. 220. The Chinese, iii. 10. Valent. The Japanese and Malayans, p. 249. Vogel. The Inhabitants of Sumatra, and Borneo, Marsd. p. 309. Sprenger's Contributions, 253. The Negroes, i. 160. des Marchais.

<sup>g</sup> Of the Jews the thing is notorious. So thought the Slavians, 96. 97. Antoni. Something like this is to be met with in Hindostan, i. 350. Anquet.

---

## S E C T. VII.

The oath was accounted sacred by all uncorrupt people<sup>a</sup>. Amongst corrupt ones, on the contrary, it lost its efficacy, either by the jest made of all virtue and religion<sup>b</sup>, or by the easy methods which superstition and the power of priests found out to absolve the perjured of their guilt<sup>c</sup>. Several nations accounted perjury entirely as an affair of religion, with which the civil power had nothing to do, and to which they annexed neither shame nor punishment<sup>d</sup>. If, however, man did not reconcile himself to the Gods, they looked upon punishment and temporal misfortunes as unavoidable<sup>e</sup>. So they thought that the Gods would stand by those who had sworn right in all trials of his innocence<sup>f</sup>. To this we may refer several remarkable customs of the Ceylanese, Peynans, Bavarians,

2

and



and Saxons &c. On quite different principles than what have hitherto been mentioned, the custom obtained of not suffering suspicious or accused persons to swear for themselves, but compelling others to swear for them.

<sup>a</sup> See the following places on the history of the oath and manners amongst the Romans, Polyb. vi. 4. Liv. ii. 45. iii. 20. xxii. 38. Gell. vii. 18. Montesq. viii. ch. 13. Espr. des Loix.

<sup>b</sup> So it was amongst the Greeks till the time of Polybius, l. c.

<sup>c</sup> As amongst the Mingrelians, p. 136. Lambert. The Negroes, Cavazzi, i. 304. Romer, p. 77. Even under the Jews, v. p. 206. Mich. Mos. Laws.

<sup>d</sup> For instance, the Jews, Mich. Mos. Laws, l. c.

<sup>e</sup> This is attested by all the above-mentioned writers, likewise by Marsden, p. 202.

<sup>f</sup> This is to be gathered from the history of the ordeal, which does not belong to this place.

<sup>g</sup> Knox, p. 103. Hamilton, ii. p. 59. Leg. Bavar. p. 314. (Sachsenspiegel) Saxon Looking-glass, p. 229.

<sup>h</sup> Pallas's Mongul Population, i. 218, 220. Marsden, p. 202. Lex Ripuar. p. 151. 153. Lex. Alem. p. 206. Lex. Bav. 314. Sachsenspiegel, p. 229.

---

## C H A P. XIV.

### *Of Feasts and Processions, of lucky and unlucky Days.*

#### S E C T. I.

Anciently men had not stated festivals, but only seasons of feasting. Both originated in various causes, which all lay deep in human nature. Specific festivals were at first either entirely unfixed, or if appropriated to certain times of the year, yet not to particular days. Such festivals are still kept by many people <sup>a</sup>. It is equally false, that all festivals were originally gloomy, as it is that they were originally jovial <sup>b</sup>.

<sup>a</sup> Amongst the North Americans Charlevoix, p. 356 et seq. p. 377. Hennepan in Voy. au Nord, v. p. 281. Amongst the Caribs, i. 267. Gumilla Labat, vi. 116. du Tertre ii. 387. The Inhabitants of Chili, Frezier, p. 107. et seq. The Teleutischen Tartars, i. 276. Gmelin. The Jakunts, Gmelin, ii. 161. 163. The Burats, ib. iii. the preface. The Ostiaks, p. 411. Muller. The Kamtschadales, p. 331. Steller. The Inhabitants of the Eastern Isles, p. 372. Georg. Russ. Population. The Wotiacks, the Tschermishes and Tschuvasschans, iii. 349. Muller. Rytschow, p. 92, 94. Pallas's Travels, i. 90, 91. The people of Amboina, iii. 6. Valentyn, The Hottentots, i. 221. Beschreibung.

<sup>b</sup> The

<sup>b</sup> The first was advanced by Boulanger, i. p. 106. *Antiq. Devoil.* The other, by the (to me unknown) author of the book, *Sur le Genie des Nations*, p. 75.

## S E C T. II.

We may reckon amongst the most ancient festivals those of the birth-day<sup>a</sup>, of the full and new moon, of the Spring and new year<sup>b</sup>, (amongst which we may reckon the feast of Lamps<sup>d</sup>), finally those to which the Romans gave the name of Saturnalia<sup>c</sup>.

<sup>a</sup> See Oldendorp. i. p. 333. Bosman, p. 186. Loyer, 246, 247. Anquet. iii. p. 574.

<sup>b</sup> Amongst the Hottentots, *Descrip.* i. 221. In Congo, i. 245. Cavazzi. Amongst the Turks, Mariny, p. 269. The Burats, i. p. 299. Georg. Travels. The Maldivans, i. 100. Pyrard. The Israelites, iv. 169. Mich. Mos. Laws. The Greeks and Romans, Hospinian de Festis, p. 83, 84. See also Boulang. l. c. p. 234. 245.

<sup>c</sup> These were celebrated by the Israelites, iv. 141. Mich. Mos. Laws. The Romans, i. Fast. v. 165. Merula, p. 75. Hospin, p. 91. They are also still observed by most nations, thus the Floridans, in p. 173. Adair. All the people of Siberia, 386. Georg. Description Russ. Population. Especially the Moguls, ib, p. 599. The Burats, Georg. Travels, p. 316-18. The Calmucks, i. 353. Pallas's Travels. The Mingrelians, Lambert, 280, 281. The people of Thibet, Georg. p. 461. The Chinese, Gobien, *Hist de l'Edit de l'Empereur de la Chine*, Ibrand, p. 146. Gmelin, i. p. 449. Du Halde, ii. 112. Le Comte, i. 274 et seq. The Inhabitants of Formosa, Psalman. p. 45. The Tunquinese, p. 256-59, Mariny. The Japanese, ii. p. 45. Kämpfer. The Persians, i. 240. Chard. Nieb. ii. 181. The Parfi, iii. 574. Chard. Nothing can be more false than that the new-year's feast was a melancholy one, Boulang. i. 139.

<sup>d</sup> See Herod. ii. 62. Le Comte, i. 274. Du Halde, l. c. *Voy. des Holland. aux Ind, Orient.* iii. 62.. Knox, p. 61. Loubere, i. 146. Hospin de Fest. Christ. p. 52.

<sup>e</sup> On these festivals in Ægypt, see Herod. ii. c. 60. Throughout all the East, Berof. ap. Athen. xiv. c. 10. In Greece and Rome, Lucian, iii. 386 et seq. Macrob. i. 7 et 10. Hospin. p. 143. de Fest. Amongst the Christians, *De Fest. Christ.* id. p. 59. Amongst the Americans, p. 356-57. Charlev. Amongst the Persians, iii. 581. Anquet. Amongst the Negroes, Bosman, p. 192. Amongst certain Mahometans in Indostan, i. 149. Hamilt. Boulanger, i. c. 5. speaks in his usual manner of this festival also.



### S E C T. III.

These festivals were, probably, at first followed by those in which men celebrated the remembrance of happy times, or accidents; or in which they abandoned themselves to immoderate joy, as a service acceptable to the Gods <sup>a</sup>.

<sup>a</sup> Some reckon the Saturnalia amongst them: but certainly the following are to be reckoned amongst them: the birth-days of the Ægyptian Gods, Plut. vii. p. 402. Herod. ii. 48. Jablonski de Apide. The Passover of the Jews, iv. p. 141. Mich. The feast of the Sun amongst the Persians, x. 10. Athenæus. The Παιγνύσις and Bacchanalia of the Greeks. Likewise the festivals commemorative of great victories, vii. 11 et 379. Plut. Dionys. v. p. 520. ed. Reisk. Isocrat. i. 139. Hospin. de Fest. p. 112 et seq. De Leg. Plat. p. 515, 25, 64. edit. Basil. Aug. de Civ. Dei, vii. 21. Laët. Inst. Div. i. 21. Chandler, p. 135. The Lavatio Matris Deûm, the Ludiflorales, and Sacculares, the Ludi Saliorum, the Lupercalia under the Romans, Augustin. ii. 4. l. c. Laët. i. 20. Inst. Div. Val. Max. ii. 10. Liv. i. 20. Dionys. ii. 70. Hospin. p. 101. 122. 153. The birth-days of the Gods of India and Japan, ii. 12. Rogers; and Kæmpfer, p. 222. The feasts of the Parsi, Nieb. ii. 49. Anquet, iii. 574. Chardin, ii. p. 178. The feast of the Bairam of the Mahometans, p. 291. Ricaut. The feasts of the Chinese, ii. 154. Barbinais.

### S E C T. IV.

Of much the same antiquity were the feasts of thanks <sup>a</sup>, the propitiation and death festivals <sup>b</sup>, the days of melancholy recollection <sup>c</sup>; and, afterwards, the fasts of repentance, and feasts of purification <sup>d</sup>.

<sup>a</sup> Amongst the Greeks and Romans, Lucian de Pulchr. iii. p. 618. Liv. i. 30. c. 21. i. 45. c. 39. The Israelites, Michael. l. c. The Tunquinese, iii. 68. Damp. The Slavians, Anton. p. 77. The Negroes, i. p. 334. Oldend. The Schamanischian Heathens, ii. Pallas's Travels, 90, 91. Rytchkow, p. 92. Georg. Hist. of Russ. Pop. p. 388.

<sup>b</sup> By the Romans, Livius, vii. 2. l. 21. c. 62. l. 28. c. 11. l. 34. c. 55. l. 36. c. 36. Arnob. vii. 33. The Americans, 262. p. 299. Charlev. I have mentioned the principal authors who speak of the death festivals, in the Article on the Service of Ancestors: see, however, Hospin. p. 107. 166. 220. Bos. Antiq. p. 431. Plut. ii. 529.

Of

<sup>c</sup> Of this kind were the feasts of Isis in Busris, Herod. ii. c. 58. 61. The feast of Adonis in Phœnicia, Greece, and Italy, iii. 454. Lucian. Op. et Hospin. The feast of the Hydrophoria in Hierapolis, ib. p. 459. That of the clothing of Minerva in Athens, ii. 71. Plutarch. The fasts of the Christians, p. 35. Hospin. de Fest. Christ. The feast of Hossein and Hassein in Persia, i. 249. Chard. ii. 199. Nieb. Travels. Certain festivals of the Negroes, p. 215. Smith.

<sup>d</sup> See the Article of Purifications, Penances, &c. Besides these, i. 353. Pallas's Travels. Hosp. de Fest. i. 45. iv, 172. Mich. Mos. Laws.

---

## S E C T. V.

The feasts of unfortunate commemorations were like the unlucky days, and were accounted such on a double account; either from the observation men had made that they were more particularly unlucky on some days than others; or because they affixed ideas of bad fortune to the appearance of particular constellations in the heavens. On the first class of unlucky days, the Romans had an extensive system<sup>a</sup>. The second has, from time immemorial, produced the greatest mischiefs, and impediments of every kind in all the public business of Asia.

<sup>a</sup> See Lucian, iii. 172. Macrobi. i. 16. Plut. vii. p. 402. Boscanger, i. 301. iii. 272. and 172. 197. Herod. vi. 106.

<sup>b</sup> Amongst the Hindoos, Rogers, i. c. 14, 15. i. 212. Bernier, i. 258. Chardin. Amongst the Persians, i. 242. ib. In Tunquin, and Ceylan, Mariny, p. 168. By the Arabians, Nieb. Description, p. 129. The Siamese, i. 201. Loubere. The Calmucks and people of Thibet, i. 353. Pall. Travels; and Contributions, i. p. 216. By the inhabitants of Madagascar, Flacourt, p. 92. Pages, ii. p. 96.



## A R T. II.

**E**VER since the year 1779, several Spanish Literati, of the Royal Academy, have been engaged in a work which foreigners will see with pleasure. It consists of a collection of chronicles, relative to the period of Castilian history, from Alonzo the 8th to the uniting of the monarchies, (i. e. from 1126 to 1492). Many of these had not been printed at all, and the others had been so carelessly printed as to occasion great need of a new edition. Those here given are the following :

“ *Cronicas de los Reyes de Castilla, D. Pedro, D. Enrique II. D. Juan I. D. Enrique III. por D. Pedro Lopes de Ayala; con las enmiendas de Geron Zurita; y las correcciones y notas anadidas por D. Eugen de Llanguno, Amirola.*” Tomo I. 1779. Tomo II. 1780.

Ayala, the best informed, and best writer of his time, and the first Spanish translator of Livy, was grand Chancellor of Castile. He was attached to the party of Henry the Second, fought at the Battles of Naiera and Aljubarotia, and was employed in several important embassies. Though not entirely free from party, you see that he searches after truth, and commonly finds it.

“ *Cronica de D. Pedro Nino, Conde de Buelna, por Gutierre Diez de Games, su Alfarez. La publica D. Eugen de Llanguno, Amirola, 1782.*”

This Chronicle contains the history of Henry the Third, with a particular description of two voyages undertaken by his command in the Mediterranean and Ocean; a great treasure for the navigation of those seas, and which was hitherto but very little known. In the MS. this book is called the Book of Victory; and treats of the four great conquerors Solomon, Alexander, Nebuchadnezzar, and Julius Cæsar. The present editor has omitted this nonsense, and inserted only the facts of which Games was an eye-witness and faithful relator.

“ *Historia del Gran Tamerlan, e itinerario y enarracion del viage, y relacion de la embasada que Ruy Gonzalez de Clavijo le hizo por mandado del Rey D. Henrique III de Castilla; y un breve discurso fecho por Gonzalo*



*Argote de Molina*, para major intelligencia deste libro. 2da impress. A que se ha anadido la vida del Gran Tamerlan, sacada de los comentarios que escribio *D. Garcia de Silva*, y *figueroe* de su ambasada al Re de Persia." 1782.

This is the first time that any part of Silva's Commentary has appeared in the original language in which it was written. Wicquefort, by whom, as well as by Chardin, it is highly praised, published a translation of the three last books in French. It is to be hoped the two first will not remain locked up in Spanish.

"Sumarios de los Reyes de España, por el despenfero mayor de la Reyna Dona Leonor, muger del Rey D. Juan de Castilla, con las alteraciones que posteriormente le hizo un anonimo." Publicado por D. Eugenio de Llanguno, Amirola, 1781.

An idle and uselefs work.

"Memorias Historicas de la Vita y Acciones del Rey D. Alonzo el Noble VIII. recogidas por el *Marques de Mondexar*, e ilustradas con notas y appendices por D. *Francisco Cerdà y Rico*." 1783.

These Memoirs, though not written before the beginning of this century, are admitted into this collection, because they are founded on the chronicle of the Archbishop of Roderigo, Ximenes de Rada, who lived in the time of Alonzo the VIIIth. The second part, containing the laws, customs, &c. of Alonzo the VIIIth, with a curious biography of Mondexar, is in the press.

"Cronica de D. Alvaro de Luna, Condestable de los Regnos de Castilla y Leon, &c. La publica con varios apendices D. Josef Mig. de Flores." 2da impress. 1784.

The history of Alvaro is as inseparable from the history of John the 11d, as their friendship was. This Chronicle was written, soon after the execution of the former, by an author whose name is not known. From the tender affection with which he speaks of Alvaro on all occasions, it appears that the Constable, whatever his defects might be in other respects, was certainly a lover of the arts.

This volume also contains

"Seguro de Tordefillas, escribiolo *D. Pedro Fern. de Velasco*, llamado el buen Conde de Haro, sacole a luz *Pedro Mantuano*. Con la Vida del Conde, y una sumaria relacion



relacion del linage del Velasco, y variona de los señiores de esta casa : y algunas escripturas notables de tiempo del mismo Conde." Ed. 2. 1784.

" Libro del Paso Honroso defendido por el excellenti Caballero Suero de Quinones, copilado de un libro antiguo de Mano. Por *Fr. Juan de Pinada*, Religioso de la Orden de S. Francisco." Ed. 2. 1783.

This last contains an exact description of a tournament in those days.

A R T. III.

ODE to JAMES BRUCE, *Esquire.*

Occasioned by the Memoir concerning him in *MATY'S Review* for March, 1786. Transmitted by an anonymous Correspondent.

**H**EAR truth invite ! hear science plead !  
 Bold traveller, their voice attend,  
 Eager to give thee honor's meed,  
 And hail thee as their public friend !  
 Advent'rous Bruce, allow their claim !  
 And since thy toils at genuine glory aim,  
 Let thy accomplish'd hand consign those toils to fame !

What tho' to strike the author mute,  
 Uplifting a sarcastic hand,  
 (The gage of sceptical dispute !)  
 Detraction on the watch may stand,  
 With ignorance leagu'd !—an hideous pair !  
 Who stop warm genius, with petrifick stare,  
 In all his bright pursuits, in every generous care !

'Twas brave disdain of these base foes  
 That form'd the demi-gods of old ;  
 By this to modern glory rose  
 The names that learning has enroll'd.  
 These then who prey on worth sublime,  
 These foes contemn, the pests of every clime !  
 Tho' worse thou could'st not meet in Ægypt's quick'n-  
 ing slime !

Eager to crush their reptile spite,  
 With thee in firm alliance stand  
 Spirits, who feast on mental light,  
 Virtue and Science hand in hand.  
 “Whate’er thy wide research might find,  
 “Impart,” they cry, “to benefit mankind  
 “With intellectual food, with opulence of mind.”

Since rival arts thy life have grac’d,  
 Give not thy aid to one alone !  
 Tho’ Burney, with discerning taste,  
 Implor’d that aid in friendship’s tone :  
 Burney ! whose leaves thy talents tell ;  
 Burney ! historian of the tuneful shell ;  
 Of excellence the friend, and fashion’d to excel !

See all the arts, a social tribe,  
 With friendly zeal around thee wait,  
 Keen from thy spirit to imbibe  
 New lights to dignify their state !  
 From thee with rare experience fraught,  
 They ask what Afric’s unknown genius taught,  
 Lost knowledge to revive, or aid inventive thought.

Dost thou not see in solemn dreams,  
 Oft as thy letter’d vigils cease,  
 The fire of life-supporting streams,  
 Parent of commerce, wealth and peace,  
 Imperial Nile before thee rise ?  
 My mental eye his awful form espies,  
 While the indignant power in honest anger cries :

“O Bruce, by my indulgence led  
 “To scenes no ancients might explore,  
 “To those coy fountains latent head,  
 “Whence all my genial gifts I pour :  
 “Since I, as kind as thou wast bold,  
 “Shew’d thee my wonders, why dost thou withhold  
 “What Science bids thy hand to all her sons unfold ?

“Remem-



“ Remember, as my fruitful tide  
“ Throws verdant life on lands below,  
“ So, round the world, 'tis Britain's pride  
“ New streams of mental light to throw !  
“ And happiest they, tho' envy lower,  
“ Who most increase thy country's richest power,  
“ Her radiance of renown from intellectual dower !”

---

A R T. IV.

*Inedited Canzone, by Tasso.*

THE following Canzone, which seems in some degree taken from the Song of Songs, is undoubtedly by Tasso, and very worthy of him. It was found in a MS. (No. 3009) of the Barberine Library at Rome, and has been sent me from Italy.

LIETE piante beate  
Verdi erbe, e fior novelli,  
Che grati odori al ciel sempre spirate ;  
Limpidi e bei cristalli,  
Che per le amene valli  
Con dolce mormorio scherzando andate ;  
Vaghi amorosi augelli  
Che alla nuova stagion di ramo in ramo  
Gite cantando, io amo ;  
Aure fresche e soavi,  
Opre di quella man, che adoro e bramo ;  
Che sole han del mio core ambe le chiavi ;  
Deh dite al mio signora,  
Com' ardo tutta del suo santo amore.  
Diteli, che il suo fuoco  
Puro, gentile, immenso,  
Tutta dentro mi strugge a poco a poco ;  
Che quando il sol s' asconde,  
Quando sorge dall' onde,  
Solo il suo caro nome ogn' ora invoco :  
Di lui sol parlo e penso,

In lui solo mio ben vivo e respiro ;  
 Per lui piango e sospiro  
 In sì soavi tempre,  
 Che ogni altro dolce m' è tofco e martiro :  
 Con lui va, con lui vien, con lui sta sempre  
 L' innamorata mente,  
 E lui solo ad ognor vede, ode, e sente.  
 E se cortese e umile,  
 Com' è sua dolce usanza,  
 V' ascolta, e l' amor mio non prende a vile ;  
 Seguite, che l' aspetta  
 La sua fedel foggetta,  
 Mentre le nevi stempra il nuovo Aprile :  
 Ben sò che questa stanza  
 Di lui che in sì bel seggio alberga e regna,  
 E veramente indegna ;  
 Ma sua bontà infinita  
 Quantunque vile albergo unqua non sdegna,  
 Nè può negar soccorso alla mia vita,  
 A quest' alma che langue,  
 Che la già foccorfa col suo proprio sangue.  
 Deh quando fia ch' io veggia  
 Quel giorno avventuroso,  
 Che in sua ricca magion sicura io soggia ?  
 E che a mia voglia il miri,  
 E appaghi i miei desiri,  
 Siechè contento il core altro non chieggia ?  
 Oh se il mio dolce sposo  
 Vedeste alme gentili,  
 E sua bellezza, ciò che più il mondo apprezza,  
 Subito sdegenereste,  
 E sol di sua beltà di sua chiarezza,  
 E di sua gloria meco avvampereste,  
 E direste che al mondo  
 Altro stato non è lieto, e giocondo.  
 E il mio cara diletto  
 Bianco 'l volto e vermiglio  
 Fra mille e mille il più leggiadro eletto :  
 La sua man delicata  
 E di giacinti ornata,  
 La testa di fin' or, d' avorio il petto :  
 Or rosa coglie, or giglio



Per gli orti vaghi il mio gentile amante.  
 Ridon l' erbe e le piante  
 E spuntan le viole.  
 Ovunque ei volge le sue luci sante ;  
 Sol di pace e d' amor forma parole  
 Sì dolce, ch' io non sento,  
 Nè posso immaginarmi altro contento.  
 Ma il suo real foggiorno  
 Alto, quadrato, e forte,  
 Che liquid' onda bagna, e cinge intorno,  
 Tutto di gemme e d' oro  
 Con mirabil lavôro  
 Splende dentro, e di fuor la notte e il giorno ;  
 Dodici excelse porte  
 Apron l' entrata ad altrettante stelle  
 Pure lucenti e belle  
 Segnano i suoi confini,  
 Ove non entran mai voglie rubelle ;  
 Ma desiri e pensier casti e divini,  
 Gioja, pace, e vittoria,  
 E il santo amore, e sempiterna gloria.  
 In quel felice albergo  
 Prega, Canzone, il mio signor cortese,  
 Che com' or col desio m' innalzo ed ergo,  
 Così presto gli piaccia,  
 Ch' io lo possa godere a faccia a faccia.

---

A R T. V.

*Note relative to Bentley's Controversy with Le Clerc.*

**T**HE *Infamia Emendationum in Menandrum* was written  
 by Jacobus Gronovius, professor at Leyden, on the  
 following occasion : Bentley, who hated Gronovius, took  
 the opportunity of criticising Gronovius's Notes on a  
 passage of Stephanus Byzantinus where Menander is  
 quoted. Gronovius replied to this criticism in the afore-  
 said tract. The Leipzig Reviewers, having observed that  
 the *Infamia* is almost wholly confined to this single place  
 of

of Stephanus Byzantinus, add, that, probably, there were other obnoxious passages in Phileleutherus's book, but  
 Οπως τις αλγει, κεισε κ' την χειρ' εχει.

Philargyrius Cantabrigienfis is John Cornelius de Pauw, afterwards known by his editions of many Greek authors, and his quarrel with D'Orville.

## A R T. VI.

*Remarks on some of the Characters of Shakespear, by the Author of Observations on Modern Gardening. L. Payne, 2s.*

**T**HIS is one of the books which every man, who is told the subject of it, thinks that he can write—till he comes to read it. It is a comparison of the characters of Macbeth and Richard. There is nothing new in the idea, but it is so happily executed as to compel me to give a specimen, which, however, shall be as short a one as I can find.

After opposing the characters to each other in the several situations in which they are made to act, with great acuteness, our author considers the last scene of their lives. Having shewn Macbeth to be desperate and irresolute, and only behaving well in the battle from the manliness of character to which he had *artificially* formed himself.—He speaks thus of Richard :

‘If this behaviour of Macbeth required, it would receive illustration, by comparing it with that of Richard in circumstances not very different. When he is to fight for his crown and for his life, he prepares for the crisis with the most perfect evenness of temper ; and rises, as the danger thickens, into ardour, without once starting out into intemperance, or ever sinking into dejection. Though he is so far from being supported, that he is depressed, as far as a brave spirit can be depressed, by supernatural means, and instead of having a superstitious confidence, he is threatened by all the ghosts of all whom he had murdered, that they will sit heavy on his soul to-morrow, yet he soon shakes off the impression they had made,



made, and is again as gallant as ever. Before their appearance he feels a presentiment of his fate.—He observes that he

—— ‘Has not that alacrity of spirit,

‘Nor cheer of mind, that he was wont to have.\*’

And, upon signifying his intention of lying in Bosworth field that night, the reflection of *Where to-morrow?* occurs to him; but he pushes it aside by answering, *Well, all's one for that*; and he struggles against the lowness of spirits which he feels, but cannot account for, by calling for a bowl of wine, and applying to business. Instead of giving way to it himself, he attends to every symptom of dejection in others, and endeavours to dispel them. He asks,

‘My Lord of Surry, why look you so sad\*\*?’

He inquires,

‘Sawest thou the melancholy Lord Northumberland †?’ and is *satisfied* upon being told that he and Surry were busied in *cheering up the soldiers*. He adverts to every circumstance which can dishearten or encourage his attendants, or his troops, and observes upon them accordingly. When he perceives the gloominess of the morning, and that the sun might probably not be seen that day, his observation is,

‘Not shine to day? why what is that to me

‘More than to Richmond? for the self-same heaven

‘That frowns on me, looks sadly on him too †.’

He takes notice of the superiority of his number; he points out the circumstance, that

—— ‘The King’s name is a tower of strength,

‘Which they upon the adverse faction want §.’

He represents the enemy as a troop only of banditti; he urges the inexperience of Richmond; and he animates his soldiers with their

—— ‘Ancient word of courage, fair St. George, ||’ the effect of which he had before intimated to the Duke of Norfolk, when, having explained to him the disposition he intended, he asks him,

\* R. III. A. v. f. 3.

† R. III. A. v. f. 7.

|| R. iii. A. v. f. 7.

\*\* Ibid. † Ibid.

§ R. III. A. v. f. 7.

‘ This, and St. George to boot! what think’st thou,  
Norfolk \*?’

He deliberately, and after having *surveyed the vantage of the ground*, forms that disposition by himself; for which purpose he calls for ink and paper, and, being informed that it is ready, directs his guard to watch, and his attendants to leave him; but before he retires, he issues the necessary orders. They are not, like those of Macbeth, general and violent, but temperate and particular, delivered coolly, and distinctly given to different persons. To the Duke of Norfolk he trusts the mounting of the guard during the night, and bids him be ready himself early in the morning. He directs Catesby to

‘ ——— Send out a pursuivant at arms

‘ To Stanley’s regiment; bid him bring his power

‘ Before sun rising.’†—

He bids his menial servants

‘ Saddle white Surry for the field to-morrow;

‘ Look that my staves be found and not too heavy.’†

And, instead of hastily putting on, and hastily pulling off his armour, he quietly asks,

‘ What, is my beaver easier than it was,

‘ And all my armour laid into my tent?†’

directing them to come about midnight to help to arm him.

He is attentive to every circumstance preparatory to the battle; and preserves throughout a calmness and presence of mind, which denotes intrepidity. He does not lose it upon being told that *the foe vaunts in the field*; but recollecting the orders he had given over-night, now calls for the execution of them, by directing Lord Stanley to be sent for, and his own horse to be caparisoned. He tells the Duke of Norfolk, who is next in command to himself, the disposition he had formed: and, every thing being in readiness, he then makes a speech to encourage his soldiers: but, on hearing the enemy’s drum, he concludes with

‘ Fight, gentlemen of England! fight, bold yeomen!

‘ Draw, archers, draw your arrows to the head!

\* R. III. A. v. f. 7.

† Ibid.

† R. III. A. v. f. 7.

¶ Ibid.



‘ Spur your proud horses hard, and ride in blood ;

‘ Amaze the welkin with your broken staves.\* !’

But, even in this fally of ardour, he is not hurried away by a blind impetuosity, but still gives orders, and distinguishes the persons to whom he addresses them. From this moment he is all on fire ; and possessed entirely with the great objects around him, others of lesser note are below his attention. Swelling himself with courage, and inspiring his troops with confidence of victory, he rushes on the enemy. It is not a formed sense of honour, not a cold fear of disgrace, which impels him to fight, but a natural high spirit, and bravery exulting in danger ; and, being sensible that the competition is only personal between him and Richmond, he directs all his efforts to the destruction of his rival, endeavours himself to single him out ; and, *seeking him in the throat of death, he sets his own life upon the cast.* Five times foiled in his aim, unhorsed, and surrounded with foes, he still persists to *stand the hazard of the die* ; and, having *enacted more wonders than a man, loses his life in an attempt so worthy of himself.*

Thus, from the beginning of their history to their last moments, are the characters of Macbeth and Richard preserved entire and distinct : and though, probably, Shakespear, when he was drawing the one, had no attention to the other ; yet, as he conceived them to be widely different, expressed his conception exactly, and copied both from nature, they necessarily became contrasts to each other ; and, by seeing them together, that contrast is more apparent ; especially when the comparison is not between opposite qualities, but arises from the different degrees, or from a particular display, or total omission of the same quality. This last must often happen, as the character of Macbeth is much more complicated than that of Richard ; and therefore, when they are set in opposition, the judgment of the poet shews itself as much in what he has left out of the latter, as in what he has inserted. The picture of Macbeth is also, for the same reason, much the more highly finished of the two ; for it required a greater variety, and a greater delicacy of paint-

---

\* R. III. A. v. f. 7.

ing, to express, and to blend with consistency, all the several properties which are ascribed to him. That of Richard is marked by more careless strokes ; but they are, notwithstanding, perfectly just. Much bad composition may indeed be found in the part : it is a fault from which the best of Shakespear's plays are not exempt, and with which this play particularly abounds ; and the taste of the age in which he wrote, though it may afford some excuse, yet cannot entirely vindicate the exceptionable passages. After every reasonable allowance, they must still remain blemishes ever to be lamented ; but happily, for the most part, they only obscure, they do not disfigure his draughts from nature. Through whole speeches and scenes, character is often wanting ; but, in the worst instances of this kind, Shakespear is but insipid ; he is not inconsistent : and, in his peculiar excellence of drawing characters, though he often neglects to exert his talents, he is very rarely guilty of perverting them.

---

## A R T. VII.

*The History of the Revolution of South Carolina, from a British Province to an Independent State.* By David Ramsay, M. D. Member of the American Congress. In 2 vols. Trenton. 1785.

**D**R. RAMSAY writes thus of himself in the Preface :

‘ His opportunities of information have been considerable, from his being actually a witness to many of the events recorded in the following history. From the year of the declaration of independence to the termination of the war, he had the honour of representing Charlestown in the legislature of the State. For two years, he had the additional honour of being one of the Privy Council, and, for one year, of representing the State in the Continental Congress. Besides serving in these civil offices, he was frequently in the field with the army, in the line of his profession, attending on the sick and wounded. Where his own knowledge was insufficient, he has sought for



For information from those who were the immediate actors. He has freely conversed with the partizans for both the old and new Government. He has examined almost all the fields of battle, and has had access to the official returns, orderly books, and dispatches, sent, or received by the American Generals. The motives and designs of particular movements, he has learnt from the fountain-head, by conversing with those who had the direction of public affairs, both in the civil and military line. During his attendance on Congress, he carefully perused every official dispatch, sent to that honourable body, which related to the transactions upon which he had undertaken to write. From these original sources he has compiled the following work. He declares, that, embracing every opportunity of obtaining genuine information, he has sought for truth; and that he has asserted nothing but what he believes to be fact. If he should be mistaken, he will, on conviction of his error, willingly retract it. During the whole time of his writing, he has carefully watched the workings of his mind, lest passion should warp his judgment. He has endeavoured to impress on himself how much more honourable it was to write impartially, for the good of mankind, than to condescend to be the apologist of a party. He has often reflected that an historian should neither be a panegyrist, nor satirist, but an impartial recorder of past events, for the information of after ages. Notwithstanding this care to guard against partiality, he expects to be charged with it by both of the late contending parties. The suffering Americans, who have seen and felt the ravages and oppressions of the British army, will accuse him of too great moderation, and of being too sparing of censure. Europeans, who have heard much of American cowardice, perfidy, and ingratitude, and more of British honour, clemency, and moderation, will probably condemn this work as the offspring of party zeal. The impossibility of pleasing both has induced him to decline the fruitless attempt of aiming to please either; and, instead thereof, to follow the attractions of truth whithersoever she might lead.

‘ The author has been less particular in reciting the movements and arrangements of the British than of the American army; because he had fewer opportunities of obtaining

infor-

information of the former than of the latter. He farther informs the reader, that the epithets Whig and Tory are used in the following sheets in a sense different from what has been usual. By the latter, he means those of the inhabitants of America who were the friends of royal government; by the former, and also by the more general appellation American, he intends those who favoured the revolution.'

The work itself is divided in thirteen chapters, of which the following are the titles, and most curious contents.

CHAP. I. *A short view of the Province of South Carolina, and of events introductory to open hostilities.*

CHAP. II. *Of the taking of arms.*

CHAP. III. *Of the extinction of royal authority, and of the Royalists.*

CHAP. IV. *Of the formation of a regular Constitution.*

CHAP. V. *Of the attack of the fort on Sullivan's Island, by Sir Peter Parker and Sir Henry Clinton.*

CHAP. VI. *Of the attempts on East Florida in 1776 and 1778; and of the expedition into the Cherokee country in 1776.*

CHAP. VII. *Of independence; the alliance with France; the confederation; and the state of public affairs in South Carolina, prior to the reduction of Savannah, in December, 1778.*

## S E C O N D V O L U M E.

CHAP. VIII. *Of the reduction of Savannah; the subsequent incursions into South Carolina from Georgia; and the attack on Savannah by the French and Americans.*

CHAP. IX. *Of the reduction of Charlestown, and the operations in the country during the siege.*

CHAP. X. *Of the navy, trade, paper currency, army, militia, and other miscellaneous matters in South Carolina, chiefly prior to the reduction of Charlestown.*

CHAP. XI. *Of the methods taken by the British to keep possession of South Carolina; and by the Americans to recover it. Of the battle of Camden, and its consequences—hanging the revolted subjects—banishing the prisoners, and sequestration of estates.*

CHAP.



CHAP. XII. *Of Colonel Ferguson's defeat. Lieut. Colonel Tarleton's defeat. Of the retreat of the American army into Virginia. Of their return to North Carolina. Of the battle of Guildford Court-house. Of Lord Cornwallis's march to Wilmington. General Greene's pursuit, and subsequent return to South Carolina. Of the reduction of Fort Watson. Of the battle of Hobkirk's Hill near Camden. Of the evacuation of Camden. Of the reduction of Fort Motte, Fort Granby, Fort Cornwallis. Of the siege of Ninety-Six. Of the retreat of the American army. Of the battle of Ewtaw. The retreat of the British army to the vicinity of Charlestown, and the distresses of the American army.*

CHAP. XIII. *Of the board of police, and other British establishments. The animosity between the Whigs and Tories; and the distresses of the inhabitants. The execution of Colonel Hayne. The treatment of prisoners. The violation of public faith with the Royalists. Of the assistance given to the Americans by the French army and navy. Of the operations in Virginia in 1781, and the reduction of Lord Cornwallis. The re-establishment of civil government. The Jacksonborough assembly. Confiscation of estates. The operations in Georgia, and the evacuation of Savannah. Compact with the British for security of property. Fall of Lieutenant Colonel Laurens. The evacuation of Charlestown. Peace.*

This work contains a great deal of information. It appears to be sensibly written; though, as may be expected, in the spirit of party, as I think will appear to those who read, and compare the facts produced, with the judgment formed of the execution of Colonel Hayne. I shall select such parts only as tend to shew the horrors of civil war, or raise our ideas of the dignity of human nature.

“ In this partial view of the revolution, suffice it to say, that the Commissioners of the United States could not have addressed themselves to the Court of France in more favourable circumstances. The throne was filled by a Prince in the flower of his age, animated with a desire of rendering his reign illustrious. The means employed

ployed for this purpose by his most Christian Majesty, were virtue, justice, and firmness tempered with moderation. The Count de Vergennes, the faithful servant of this monarch, had grown old in political knowledge, and was well satisfied that conquests are neither the shortest nor the surest way to true greatness—That, if monarchs desired to aggrandize their reign, or to render themselves the arbiters of surrounding nations, they must exercise moderation, and shew themselves the patrons of the weak and the oppressed, without taking any advantage of their humble situation.”

The following account of the peace with the Indians is curious ; it is thus introduced :

“ The unfortunate, misled Indians, finding themselves attacked on all sides, sued in the most submissive terms for peace. A treaty between them and the State took place, at which commissioners from Georgia attended, who concurred in, and signed the articles of pacification. By this treaty, the Indians ceded a considerable part of their land to the State of South Carolina. To preserve peace and good order, a fort, called Fort Rutledge, was erected at Seneca, and garrisoned by two independent companies. A friendly intercourse between the savages and white inhabitants took place. Agriculture flourished ; and every thing remained quiet till the year 1780.

“ *Copy of TALKS delivered to his Excellency the President of South Carolina, in council, February 3, 1777, by the BIRD, and the MANKILLER, warriors of the Cherokee Nations.*

### THE BIRD.

“ I was ordered to come down here to this house : I  
 “ am come down here, and I see you all here. I am come  
 “ down the path—and I have swept it with a white cloth,  
 “ and made it bright and clear—I come from the nation.  
 “ I am now in my beloved brother’s house. My na-  
 “ tion sent me as a messenger. My nation have seen  
 “ their folly ; and I hope my beloved men of Charles-  
 “ town will take me by the hand. I am sent down with  
 “ a good



“ a good talk, and I hope you and the people will hear  
“ it.

“ *A string of white beads.*

“ We have got a town, called Tomwatly, and several  
“ brother-towns—they have sent this as a token, and  
“ hope now to rest in their beds, and sleep.

“ *A string of white beads.*

“ The beloved men of Noewee have sent this, and  
“ hope to hear a good talk back. They have been walk-  
“ ing through the long grass, and want now to stay at  
“ home.

“ *A string of white beads.*

“ The warriors of Cootels were gone out, when I  
“ came away, to go and hunt for meat.

“ *A string of white beads.*

“ The town of Okoneylusty sent this—they heard a  
“ good talk there from the beloved man, who sent a wo-  
“ man with it.

“ *A small string of white beads.*

“ The warrior of Cowee sent this by me the warrior  
“ of Noewee. The people of Cowee, he said, would  
“ come back and settle their houses in the Spring; but that  
“ they were out now hunting.

“ *A string of white beads.*

“ A beloved woman in the valley sends you this. She  
“ says the Great Man above directs all things. Her el-  
“ dest sister had children above, and she hopes they would  
“ have children raised altogether. The Great Man above  
“ had sent fire down, and spoiled the path; and hoped  
“ they would make the path clear again.

“ *A string of white beads.*

“ I am come down to talk with my brothers, and I hope  
“ to talk good with them. I am but a young man, but I  
“ will talk good; and I hope to have good talks to carry  
“ back. The Great Man above put us all down upon  
“ the earth; but I don't know what is the matter that  
“ we quarrel. My father has come down with me—is  
“ with me now, and hears me talk. My father is with  
“ my eldest brothers, and is telling you what to do. My  
“ Father above has told you, my eldest brothers, to take  
“ care of your youngest brothers the red people. When  
“ the white people came over here first, the Great Man

“ above fet them here by the river fide very faft. The  
 “ red people were formerly very glad to fee their eldeft bro-  
 “ thers, and their brothers were very glad to fee them.  
 “ There is a white cloth now in the path. And I hope  
 “ we will all walk on it, and dirty it no more. I hope  
 “ we will all hold one another faft by the hand.

“ *A ftring of white beads.*

“ I talk good. I am fent as a meffenger ; and I hope  
 “ the children will grow up on both fides. I am come  
 “ down to talk, that the children may be raifed up—that  
 “ the children may grow up as the woods grow in the  
 “ woods. I hope my eldeft brothers will take care of my  
 “ youngelt brothers. I am not a rogue, nor will I give  
 “ a roguifh talk, but ftand to what talk I give. I am  
 “ fent as a meffenger ; they told me not to be tired, but  
 “ come and give the talk they fent by me. The beloved  
 “ town of Choti fent this. The Prince of Choti fays,  
 “ when he hears a talk from his brothers, he will thank  
 “ me for bringing this talk here.

“ I told them to come and hear the talk ; but they faid  
 “ they had been, and given a talk in Virginia ; and they  
 “ now fend this. That by that talk they had made the path  
 “ ftraight and clear, and hoped they would have traders  
 “ come in again.

“ *A ftring of white beads.*

### THE MANKILLER.

“ My eldeft brothers and the warriors are now met  
 “ here, to hear what I am going to fay. Formerly my  
 “ great father, and the warrior made the path ftrong, but  
 “ you have now broken it. The boys have thrown off  
 “ their father, and I am now come into light ; now I am  
 “ come into this houfe. You have deftroyed my houfes ;  
 “ but it is not my eldeft brother’s fault, but my father’s  
 “ over the great water.

“ *A ftring of white beads.*

“ I met the warrior, beloved man, in the Long Grafs,  
 “ and had good talk with him. I am not fent as a  
 “ meffenger as the others are—I come of my own accord  
 “ along with the warrior Colonel Williamson.

“ *A ftring of white beads.*

“ A be-



“ A beloved woman on Little Choti sent this. She  
“ says the young men are great rogues. Her children are  
“ out in the woods, and she does not like it—She hopes  
“ you will make it up with them.

“ *A string of white beads.*

“ My old friend Mr. Williamson has been a great  
“ trader—but I was told you were all naked—but I have  
“ been about town, and find a great deal of goods. I  
“ gave a great deal of land over Savannah river to pay  
“ my debts. I owed him; my father over the great wa-  
“ ter would not let him keep it. The warriors in the  
“ lower towns have taken away his goods, but they can-  
“ not take away his land that is his, given him by the  
“ whole nation.

“ *A string of white beads.*”

---

“ The Continental officers were sent to Sunbury on parole, except the Reverend Moses Allen, chaplain of the Georgia brigade, who was denied that privilege. His warm exhortations in the pulpit, and his animated exertions in the field, exposed him to the particular resentment of the British. They sent him with the private soldiers on board the prison-ships. Wearied with a confinement of several months in that loathsome place, and seeing no prospect of relief, he determined to attempt the recovery of his liberty, by throwing himself into the river, and swimming towards an adjacent island; but he was drowned in the attempt. Notwithstanding his clerical function, he appeared among the foremost in the day of battle; and, on all occasions, fought the post of honour. The friends of independence admired him for his popular talents—his courage, and his many virtues.—The enemies of it could accuse him of nothing more than a vigorous exertion of all his powers in defending, what he conscientiously believed to be, the rights of his injured country.”

‘ Though numbers broke through the solemnities by which they had voluntarily bound themselves to support the cause of America, illustrious sacrifices were made at the shrine of liberty: several submitted to a distressing exile, or a more intolerable confinement. The proprietors of some of the best estates in South Carolina suffered them to remain in the power and possession of the con-

querors, rather than stain their honour by deserting their country. The rich staked their fortunes; but in the humble walks of obscurity were found several of the middling, and poorer class of citizens, who may be truly said to have staked their lives on the cause of America; for they renounced the comforts subservient to health in warm climates, and contented themselves with a scanty portion of the plainest necessaries of life, in preference to joining the enemies of independance. In this crisis of danger to the liberties of America, the ladies of South Carolina conducted themselves with more than Spartan magnanimity. They gloried in the appellation of rebel ladies; and though they withstood repeated solicitations to grace public entertainments with their presence, yet they crowded on board prison-ships, and other places of confinement, to solace their suffering countrymen. While the conquerors were regaling themselves at concerts and assemblies, they could obtain very few of the fair sex to associate with them: but no sooner was an American officer introduced as a prisoner, than his company was sought for, and his person treated with every possible mark of attention and respect. On other occasions, the ladies, in a great measure retired from the public eye, wept over the distresses of their country, and gave every proof of their warmest attachment to its suffering cause. In the height of the British conquests, when poverty and ruin seemed the unavoidable portion of every adherent to the independance of America, the ladies in general discovered more firmness than the men. Many of them, like guardian angels, preserved their husbands from falling in the hour of temptation, when interest and convenience had almost gotten the better of honour and patriotism. Among the numbers who were banished from their families, and whose property was seized by the conquerors, many examples could be produced of ladies parting with their sons, husbands, and brothers, exhorting them to fortitude and perseverance; and repeatedly entreating them never to suffer family attachments to interfere with the duty they owed to their country. When, in the progress of war, they were also comprehended under a general sentence of banishment, with equal resolution they parted with their native country, and the many endearments of home—followed their husbands



husbands into prison-ships, and distant lands, where, though they had long been in the habit of giving, they were reduced to the necessity of receiving charity. They renounced the present gratifications of wealth, and the future prospects of fortunes for their growing offspring—adopted every scheme of œconomy; and, though born in affluence, and habituated to attendance, betook themselves to hard labour.

‘ A party of these exiles from South Carolina made choice of Colonel Sumpter to be their leader. At the head of this little band of freemen, he soon returned to his own State, and took the field against the victorious British. He made this gallant effort at a time when the inhabitants had generally abandoned the idea of independence, and when he had every difficulty to encounter. The State was no longer in a condition to pay, clothe, or feed the troops who had enrolled themselves under his command. His followers were, in a great measure, unfurnished with arms and ammunition, and they had no magazines, from which they might draw a supply. The iron tools on the neighbouring farms were worked up for their use, by common blacksmiths, into rude weapons of war. They supplied themselves in part with bullets, by melting the pewter with which they were furnished by private housekeepers. They sometimes came to battle when they had not three rounds a man; and some were obliged to keep at a distance, till, by the fall of others, they were supplied with arms. When they proved victorious, they were obliged to rifle the dead and wounded of their arms and ammunition, to equip them for the next engagement.

‘ During the siege of Charlestown, fourteen hundred Continental troops, consisting of the Delaware and Maryland line, commanded by Major General Baron De Kalb, were by Congress ordered to the Southward. They marched from head-quarters at Morristown in New-Jersey, on the 16th of April, 1780, embarked at the head of Elk in May, and landed soon after at Petersburg in Virginia, and from thence proceeded by land through the country towards South Carolina. Virginia made great and effectual exertions to expedite the movements of this little army; but, in North Carolina, little or no preparations

rations were made for supporting the troops, or transporting the baggage. The Commissaries and Quartermasters complained that the want of cash and credit were insuperable obstacles to the discharge of their duty. The American General found it necessary to make large detachments for impressing provisions. Their misapplied violences in many cases distressed the inhabitants, and greatly injured the service. The country was thinly inhabited, and poorly cultivated. The last year's crop was nearly expended, and the present one was not sufficiently ripe. The troops subsisted principally on lean cattle collected in the woods. The officers were so distressed for want of flour, that they made use of hair-powder to thicken their soup; but soon found a more savoury substitute in green corn. Peaches were also used, and became a seasonable supply. The whole army was sometimes supplied for twenty-four hours in this way, without either meat or flour. The sufferings and the virtues of the American troops, on this occasion, are stated in a letter of August 14, 1780, from Major General Baron De Kalb to Chevalier De la Luzerne, the Minister Plenipotentiary from his Most Christian Majesty to the United States, in the following words. *You may judge of the virtues of our small army from the following fact — We have for several days lived on nothing but peaches, and I have not heard a complaint. There has been no desertion.*

*Ladies' PETITION for Colonel Isaac Hayne.*

*“ To the Right Honourable Lord Rawdon, Commander in  
 “ chief of his majesty's forces in South Carolina; and to  
 “ Colonel Balfour, Commandant at Charlestown.*

*“ My Lord, and Sir,*

*“ WE should have reason to reproach ourselves of  
 “ having omitted a proper occasion of manifesting the  
 “ tenderness peculiarly characteristic of our sex, if we did  
 “ not profess ourselves deeply interested and affected by the  
 “ imminent and shocking doom of the most unfortunate  
 “ Mr. Hayne; and if we did not intreat you, in the most  
 “ earnest manner, graciously to avert, prolong, or miti-  
 “ gate it. *We do not even think, much less do we intend**

*“ to*



“ to imply in the remotest degree, that your sentence is  
“ unjust; but we are induced to hope, that every end it  
“ proposes may be equally answered, as if carried into  
“ execution: for to us it does not appear probable that  
“ any, whom it is intended to influence, and deter from  
“ similar delinquency, will be encouraged with the hope  
“ of impunity, by reason of any favour shewn him, as  
“ they must surely reflect that it was owing to certain  
“ causes and circumstances that will not apply to them.  
“ We presume to make this intercession for him, and to  
“ hope that it will not prove fruitless, from the knowledge  
“ of your dispositions in general, that humanity is rarely  
“ separable from courage, and that the gallant soldier  
“ feels as much reluctance to cause, by deliberate decrees,  
“ the infliction of death on men in cold blood, as he does  
“ ardour, in the day of battle, and heat of action, to  
“ make the enemies of his country perish by the sword.  
“ He may rejoice to behold his laurels sprinkled with the  
“ blood of armed and resisting adversaries, but will re-  
“ gret to see them wet with the tears of unhappy orphans  
“ mourning the loss of a tender, amiable, and worthy  
“ parent, executed like a vile and infamous felon.

“ To the praises that men, who have been witnesses  
“ and sharers of your dangers, and services in the field,  
“ may found of your military virtues and prowess, we  
“ trust you will give the ladies occasion to add the praises  
“ of your milder and softer virtues, by furnishing them  
“ with a striking proof of your clemency and polite-  
“ ness, in the present instance. May the unhappy object  
“ of our petition owe to that clemency and politeness,  
“ to our prayers, and to his own merits in other respects,  
“ what you may think him not entitled to, if policy and  
“ justice were not outweighed in his behalf. To any  
“ other men in power than such as we conceive you both  
“ to be, we should employ on the occasion more inge-  
“ nuity and art to dress up and enforce the many pathe-  
“ tic and favourable circumstances attending his cause,  
“ in order to move your passions, and engage your favour;  
“ but we think this will be needless, and is obviated by  
“ your own spontaneous feelings, humane considerations,  
“ and liberal reasonings. Nor shall we dwell on his most  
“ excellent character: the outrages and excesses, and,

“ perhaps, murders prevented by him, to which innocent  
 “ and unarmed individuals were exposed in an extensive  
 “ manner; nor shall we here lay any stress on the most  
 “ grievous shock his numerous and respectable con-  
 “ nections must sustain by his death, aggravated by the  
 “ mode of it; nor shall we do more than remind you of  
 “ the complicated distress and sufferings that must befall  
 “ his young and promising children, to whom perhaps  
 “ death would be more comfortable than the state of  
 “ orphanage they will be left in. All these things, we  
 “ understand, have been already represented, and, we  
 “ are sure, will have their due weight with men of your  
 “ humane and benevolent minds. Many of us have al-  
 “ ready subscribed to a former petition for him; and  
 “ hope you will regard our doing it again, not as impor-  
 “ tunity, but earnestness; and we pray most fervent-  
 “ ly that you will for ever greatly oblige us, by not let-  
 “ ting us do it in vain.

“ We are,

“ My Lord, and Sir,

“ With all respect, your very anxious  
petitioners, and humble servants.”

There are several other particulars equally curious.  
 None more so than Chief Justice Drayton's charge; or  
 General Moultrie's answer to his friend Lord Charles  
 Montague, who wished him to leave his party in 1781.  
 I am sorry that I have not room for the whole letters, but  
 will give the two last paragraphs.

“ I give you my honour, what I write is entirely un-  
 “ known to the Commandant, or to any one else; and  
 “ so shall your answer be, if you favour me with one.  
 “ Think well of me.

“ Yours sincerely,

“ CH. MONTAGUE.”

“ My Lord, I could make one more proposal; but my  
 “ situation as a prisoner circumscribes me within certain  
 “ bounds. I must therefore conclude with allowing you  
 “ the free liberty to make what use of this you may think  
 proper. Think better of me.

“ I am, my Lord, your Lordship's most, &c.

“ WILLIAM MOULTRIE, B. G.”

A R T.



## A R T. VIII.

*Histoire des Progres de la Puissance Navale de l'Angleterre, M. le Baron de Sainte Croix, de l'Academie des Inscriptions et Belles Lettres. Nouvelle Edition, corrigée et considérablement augmentée. 2 vols. 12mo. Paris: 1786. Elmsley.*

**T**HE first edition of this book was published in the year 1782. The author allows it to have been a very inaccurate work. Since that time, he tells us, that he has neglected no means of procuring proper information, which he has collected partly from the witnesses to the events he selects; and partly from the papers in the Admiralty-office, to which he has had access, through the friendship of the Marquis de Castries, minister of that department.

The introduction contains an historical account of the pretensions of various nations to the empire of the sea.

The present edition of this work consists of six books. The first contains the history of the English navy, from the descent of Julius Cæsar to the retaking of Calais in 1588. The second is the account of what passed in the time of Elizabeth, James the First, and Charles the First. In the third we have the wars of Cromwell and Charles the Second against Holland. The fourth ends at the peace of Ryswick: the fifth at the breaking off of the negotiation of the Pardo in 1739; and the sixth at the Treaty of Paris.

The notes to the first volume contain observations on the navigation act.

The notes to Vol. II. contain some remarks on the treaty of peace of 1763—Accounts of Tourville's manœuvres at the battles of Bantry and Bevesieres—Tourville's letter giving an account of the last of these actions—His account of the campaign, which the French call *Du Large* \*—A letter

---

\* Mr. De la Prevalaye is about to publish the *Eloge Historique* of Tourville.

from Gabarel, who commanded the van guard of the French at the battle of the Hogue, giving an account of the particulars of that action—Tourville's own account of the loss of his fleet—Of the battle of Lagos—A long note to recommend the pointing a maritime French war at the trade of England—Count de Toulouse's account of the battle of Malaga—A very curious extract from De Laye's Mem. or Journ. de la Campagne Navale de 1744, (now grown very scarce) relative to the blowing up of the fire-ship sent to attack the Spanish Admiral—Galliffoniere's account of the action with Mr. Byng, &c. &c.—Many articles of the English maritime code taken from that of the French, published at Fontainebleau in 1681.

Previous to the battle of the Hogue, Tourville having learned that the Dutch fleet had joined the English, was desirous of waiting at Brest for a reinforcement; but the French Minister, Pont Chartrain, wrote him the following letter: "It is not for you to discuss the King's orders, but to obey them, and enter the channel: let me know whether you chuse to do it; if not, the King will send some person in your room that is more obedient, and less circumspect." Tourville, being filled with proper indignation at this epistle, immediately assembled his Captains, and read it to them: after which he added: "The business is not now to deliberate, but to act. If they accuse us of circumspection, at least let them not tax us with cowardice."

When Lewis the Fourteenth heard of the loss of part of his fleet, he said "Is Tourville safe? We may easily get other ships, but shall not easily repair the loss of such an officer as he." Seeing him pass some time after in the gallery of Versailles, he said "There goes the man who obeyed me at the Hogue."

In p. 217 of Vol. II. The author accuses the English men of war, who escort convoys, of looking too much to their own safety when the convoy is attacked. He pretends, that the French have always devoted themselves, in such cases, for their trade.



## A R T. IX.

*Gefchichte der Entdeckungen und Schiffahrten im Norden mit neuen original karten versehen von Johann Reinhold Forster.*  
 Francfort on der Oder. 8vo. 1784\*.

THE three maps, inserted in this work, are—a map of the late discoveries—a map made for the Anglo-Saxon translation of Orosius' first edition, with improvements—and a curious map of the geography of the middle ages of the countries spoken of.

The first book contains an account of the oldest discoveries made by the Phœnicians, Greeks, and Romans.

The second book contains the account of the discoveries made in the middle ages by the Saxons, Franks, and Normans. The account of fourteen voyages made by the Italians. The most curious of these are the voyages of the Chevalier Nicolo Zeni, and of Pietro Quirini.

With regard to the former, Mr. Forster speaks thus:

‘ This is the whole of the account of the voyages made in the north by the two Zenos. Many have been inclined to reject the whole of this narrative, as being false and fabulous, because the names of the countries Friesland, Estland, Portland, Sorani, Estotiland, Drogio, and Engroveland, are no longer any where to be met with. But after I had narrowly inspected it, and translated it myself from the *Italian* of *Francisco Marcolini*, preserved in Ramusio's Collection, it was in the highest degree evident to me, that the whole of this relation is true, as, in fact, it contains within itself the strongest proofs of its own authenticity †.

The third book contains an account of the discoveries made in the north in more modern times.

The Voyage of Quirini being little known to the English reader, and abounding in curious events, I shall transcribe it, with Mr. Forster's remarks, from a very good translation of the work, which will speedily be published.

\* i. e. The History of Voyages and Discoveries in the North.

† These proofs Mr. Forster proceeds to state at length.

‘ *Pietro Quirini*, a Venetian nobleman, was a merchant and master of a ship in the island of *Candia*, which at that time was in the possession of the Venetians. With a view to acquire fame as well as profit, in the year 1431, he undertook a voyage from *Candia* to Flanders; and, towards the end of autumn, suffered shipwreck on the coast of Norway, not far from *Rost* island. Here he wintered, and the following summer travelled through *Drontheim* to *Wadstena*, in Sweden, and arrived again in 1432 at Venice. He has himself given an account of the voyage; and two of his fellow-travellers, *Christopho Fioravante* and *Nicolo di Michil*, did the same. Both these works are to be found in *Ramusio’s Collection*, published at Venice, in two volumes, A. D. 1583, page 200—211. They have likewise been published in the German language, by way of extract from *Ramusio*, by *Hieronimus Megiserus*, in a work called *Septentrio Novantiquus*. Printed in 8vo at Leipzig, 1613.

‘ *Quirini* informs us, that, on the 25th of April, 1431, he set sail from *Candia*, on a westward course; but, meeting with contrary winds, he was obliged to keep near the coast of Africa. On the 2d of June he passed the Straits of Gibraltar, and, through the ignorance of his pilot, ran upon the shoals of St. Petro, in consequence of which the rudder was thrown off the hinges, and the sea entered the ship at three places. In fact, it was with great difficulty that they could save the vessel from going to the bottom, and run into *Cadiz*, where they unloaded her, and in 25 days, having put her into perfect repair, took her lading in again. In the mean time, having heard that the Republic of Venice was at war with that of Genoa, he augmented the number of his crew, so that in the whole it amounted to 68 men. On the 14th of July he set sail again, and bore up for the Cape of St. Vincent; but, by reason of a contrary wind, which blew from off the land in a north-east direction, and on that coast is called *Agione*, they were obliged to traverse for the space of 45 days at a great distance from the land, and indeed near the Canary Islands, in tracks which were very dangerous, and with which they were entirely unacquainted. But at length, just as their stock of provisions began to fail, they had a fair wind from the south-west, and directed



ed their course to the north-east : some of the iron-work, however, gave way, on which the rudder was hung. In the mean time they mended them as well as they could, and, on the 25th of August, arrived safe at *Lisbon*.

‘ Here having carefully repaired the iron-work of their rudder, and taken in a fresh stock of provisions, they set sail again on the 14th of September. They were now a second time tossed to and fro by contrary winds, till the 26th of October, when they reached the port of *Mures*, whence Quirini, with 13 of the crew, went to *San Fago di Compostella*, in order to perform their devotions. They returned with all possible speed, and setting sail with a fair south-west wind, kept, in hopes that the wind would continue, at the distance of 200 miles from the land, and Cape *Finistere*, till the 5th of November, when the wind shifting to the east and south-east, prevented them from entering the British Channel, and carried them beyond the *Sorlingian* (or *Scilly*) Islands. The wind now increased in violence, and, on the 10th of November, carried the rudder a second time from off its hinges. They slung it indeed by ropes to the quarters of the ship, but it soon got loose again, and was dragged after the ship for the space of three days, when they used their utmost efforts, and made it fast again. But their vessel now drove continually farther from the land ; and as the crew consumed the victuals and drink without bounds, or limitation, at length two or three of them were set to guard the provisions, who twice a day distributed to each man his share, Quirini himself not excepted. In this condition, by the advice of the carpenter, they constructed, out of the mainmast and the spare yards, two rudders with triangular boarded ends, in order to prevent the vessel from going unsteady. These new rudders were properly fastened, and proved very serviceable, a circumstance which inspired them all with fresh hopes ; but, by the violence of the winds, likewise this their last refuge was torn away from the ship. On the 26th of November, the storm increased to such a degree, that they had no doubt but that day would be their last. The storm, indeed, by degrees, became somewhat less violent ; but they were driven out to sea, W. N. W. and the sails, which had been perpetually fatigued

tigued by the rain and wind, were now torn to shivers; and though they clapt on new ones, yet these did not last long. Now the ship drove without either sails or rudder, and was filled with water by the waves which continually beat over it, insomuch that the crew, debilitated by labour and anxiety, were scarce able to keep the water under. Having heaved the lead, and found ground at 80 fathoms, they spliced all the four cables together, and rode at anchor for the space of 40 hours. One of the crew, terrified at the dreadful working of the ship, in consequence of the tempest and the swell of the sea, cut the cable at the forecastle of the ship, which now drove about as before. On the 4th of December, four large waves breaking over the ill-fated vessel, filled it so full that it was almost ready to sink. The crew, however, summoning up all their resolution and spirits, baled the water out, though it reached up to their waists, and in the end quite emptied the vessel of it. On the 7th, the tempest increased to such a degree, that the sea flowed into the vessel on the windward side, and their destruction seemed to them inevitable. But now they were of opinion, that if the mainmast were cut away, it would lighten the ship. They therefore set about this business immediately, and a large wave fortunately carried away the mast, together with the yard, which made the ship work less. The wind, too, and the waves, became somewhat more calm, and they again baled out the water. But now the mast was gone, the vessel would no longer keep upright, and lying quite on one side, the water ran into it in torrents; when, being exhausted with labour and want of food, and finding that they had not strength left sufficient for clearing the vessel of the water, they resolved at length to save themselves in the boats, of which the larger held 47, and the smaller 21 men. *Quirini*, who had the choice which boat he would go in, at last went with his servants into the great boat, into which he saw the officers enter. They took with them a stock of provisions, and as soon as the winds and the waves were become somewhat more calm, which was on the 17th of December, they quitted the ship, which, among other costly articles of commerce, was laden with 800 casks of Malmsey wine, and a great quantity of sweet-scented Cyprus wood, ginger, and pepper.



pepper. On the following night the small-boat, with the 21 men in her, was separated from them by the violence of the storm, and they never heard of her more. Indeed they were themselves obliged, in order to lighten their boat a little, to throw over-board their stock of wine and provisions, together with all their clothes, excepting what they carried on their backs. The weather proving fair for a time, they steered to the eastward, with a view to get, as they supposed, to Iceland; but the wind chopping about, drove them to and fro again. Their liquor beginning to fail, and besides many of them being exhausted in consequence of the preceding scarcity of provisions, as well as of the incessant labour, long watchings, and other hardships they had undergone, a great number of them died: The scarcity of drink, in particular, was so great, that each man had no more than the fourth part of a cup (and that not a large one) every 24 hours. With salted meat, cheese, and biscuit, they were better provided: but this salt and dry food excited in them a thirst, which they were not able to quench. In consequence of this, some of them died suddenly, and without having previously exhibited the least symptoms of any complaint; and in particular it was observed, that those were first carried off, who had before this period lived in the most riotous manner, who had drank great quantities of wine, or entirely given themselves up to drunkenness, and had hovered continually over the fire, without stirring at all, but to shift from one side of the fire to the other. These, though they had externally the appearance of being strong and healthy, were yet least of all capable of bearing the hardships they were obliged to undergo; in consequence of which they died two, three, and four in a day. This mortality prevailed among the crew from the 19th of December to the 29th, the corpses being thrown into the sea. On the 19th, the last remainder of the wine was served out, and every one prepared for death. Some of them drank sea water, which hastened their deaths, while others had recourse to their own urine; and this latter beverage, joined with the precaution of eating as little salt provision as possible, contributed most of all to the preservation of their lives. For the space of five days they continued in this dreadful situation, sailing all the time to the north-eastward.

eastward. On the 4th of January, one of them, who sat at the fore part of the boat, descried, somewhat to the leeward, as it were the shadow of land, and immediately informed the crew of it in an anxious tone of voice. Their eyes were now all turned to the object, and continued steadfastly fixed upon it, and by break of day they saw, with extreme joy, that it was really land.

‘ The sight of this inspired them with fresh vigour, so that they now took to their oars, in order to arrive the sooner at the shore; but this, on account of its great distance, as well as of the shortness of the day, which was only two hours long, they could not compass. Besides, they could not long make use of their oars, as they were so weak, and as the night soon overtook them, which, long as it was, seemed still longer to them from the impatience natural to men in their condition. The next morning, by day-break, they lost sight of the land; however, to the leeward, they discovered another mountainous country very near them. That they might not, on the following night, lose sight of this, they took the bearings of it with the compass, and then immediately set sail for it with a fair wind, and arrived at it about four o’clock in the evening. When they approached near to it, they observed that it was surrounded by a great number of shallow places, for they heard very distinctly the sea breaking upon them. They gave themselves up, however, to the guidance of the Almighty; and once their boat being brought upon a shoal, a vast wave came and carried it off again, at the same time setting them entirely out of danger, and upon a rock, which now was their great security and preservation. This was the only place where they could land, as the rock was encompassed on every other side by other projecting rocks. They therefore ran their boat on to the land, when those that were in the fore part of the boat, leaped directly on shore; and finding it entirely covered with snow, they swallowed the snow in immense quantities, filling with it their parched and burning stomachs and bowels. They likewise filled a kettle and water-pitcher for us, that from weakness staid in the boat. I must confess, says Quirini, that I swallowed as much snow as I should find it very difficult to carry on my back. It seemed to me as though all my welfare and happiness depended on my swallowing it. However, this  
extra-



extravagant quantity of snow agreed so ill with five of our men, that they died that same night, though, indeed, we considered the sea-water they had swallowed as the cause of their death.

‘ Having no ropes to fasten the boat with, and thus prevent it from being dashed in pieces, they remained in it the whole night. The next day, at dawn, these 16 poor wretches, the only remains of 46, went ashore and laid themselves down in the snow. Hunger, however, soon obliged them to examine whether there was not some provision still remaining of their stock; but they found nothing more than a few crumbs of biscuit in a bag, mixed with the dung of mice, a very small ham, and an inconsiderable quantity of cheese. These they warmed by means of a small fire, which they had made of the seats of the boat, and this, in some measure, appeased their hunger. The day after, having convinced themselves, beyond a doubt, that the rock they were on was uninhabited and quite deserted, they were going to quit it, and accordingly, after filling five small casks with snow-water, got into the boat, when the instant they entered it, the water ran into it in torrents through all the seams, as during the whole of the preceding long night the boat had been dashing against the rock, insomuch that it went to the bottom immediately, and they were all obliged, quite wet through, to go ashore again. They now made of the oars and sails of the boat two small tents, by way of sheltering themselves from the weather, and with the knees and planks of it, which they hewed in pieces, they kindled a fire to warm themselves by. The only food that was now left for them consisted in a few muscles and other sea-shells, which they picked up on the shore. Thirteen of the company were in one tent, and three in the other. The smoke of the wet wood occasioned their faces and eyes to swell up to so great a degree, that they were afraid of losing their eye-sight; and what still added to their sufferings, was that they were almost devoured by lice and maggots, which they threw by handfuls into the fire. Quirini’s secretary had the flesh on his neck eaten bare to the sinews by these vermin, which, indeed, occasioned his death. There died also three Spaniards besides, who were of a very robust frame of body, but probably lost their

VOL. IX. U u lives

lives in consequence of the sea-water they had drunk. The 13 still remaining alive were so weak, that they were not able, for the space of three days, to drag away the corpses from the fire side, where they lay.

Eleven days after this, Quirini's servant going along the shore to pick up muscles, the only food they had, found on the farthest point of the rock, a small house, built of wood, in which, as well as round about it, they saw some cow-dung. From this circumstance they had reason to conclude that there were both men and cattle in the neighbourhood of this spot; an idea that served to revive their drooping spirits, and inspired them with fresh hopes. This house offered them good shelter and house-room, and all, but three or four of them, who were too weak, went to occupy it, taking with them several bundles of wood from the ruins of their boat. With great difficulty they crawled thither through the deep snow, the distance being about a mile and a half. Two days after this, going along the shore to seek their usual food of muscles and other sea shells, one of the company found a very large fish, cast up by the sea, which appeared to weigh about 200 lb. weight, and to be quite sweet and fresh. This fish was cut into small slices, and carried to their dwelling, where they directly set about boiling and broiling it. But the smell of it was so extremely tempting, that they had not patience to wait till it was thoroughly dressed, and eat it half raw. They continued gorging themselves with this fish, almost without intermission, for the space of four days; but at length the evident decrease of this their stock taught them to be more oeconomical with it in future, so that it lasted them ten days longer. Those three that staid in one of the first huts had sent one of their number to look for the rest, and as soon as he was refreshed with some of the fish, he carried a part of it to his companions; and now they all assembled together again in the wooden hovel they had discovered. During the whole time that they had lived on the fish the weather was exceedingly tempestuous, so that they certainly would not have been able to look out for muscles.

Having made an end of their fish, they were obliged to return to their first resource of picking up muscles wherever they could find them; and there being, about eight miles



miles from them, a rock, inhabited by fishermen, it so happened, that a man, with two of his sons, came to this rocky islet, which (as *Fioravante* informs us) was called *Santi* (Sand ey or Sand ee) to seek after some cattle which had strayed away from them. The sons went straight to the hovel, where these unfortunate wretches were; for they had seen smoke ascend from it, a circumstance which greatly astonished them, and became the subject of their discourse. Their voices were heard, in fact, by the people in the house; but they supposed the noise to be nothing more than the screaming of the sea-fowl, which had devoured the corpses of their deceased companions. Notwithstanding which, Christopher Fioravante went out, when spying two youths, he ran in again in haste, and called to the rest aloud, that two men were come to seek them out. Upon this the whole company ran out immediately to meet the lads, who, on their parts, were terrified at the sight of such a number of poor, famished wretches. Indeed, these latter had debated with each other, whether they should not detain one or two of these visitors, with a view to make themselves more certain of procuring assistance; but *Quirini* dissuaded them from putting in execution so very unadvisable a plan. They all accompanied the youths to their boat, and intreated the father and sons to take two of their people with them to their habitations, in order the sooner to procure them assistance from thence. For this purpose they chose one *Gerard*, of Lyons, who had been purser of the ship, and one *Cola*, of Otranto, a mariner, as these two men could speak a little French and German.

The boat, with the fishermen and the two strangers, went to the island of *Rustene* (Rost, or Rostoe) on a Friday. On their landing, the inhabitants were greatly astonished at their arrival, but were not able to understand them, though these latter addressed them in different languages, till at last one of the strangers began to speak German a little with one of the company, a German Priest of the order of the Monks Predicant, and informed him who they were, and whence they came. On the 2d of February the festival of the Purification of the Virgin Mary fell on a Sunday, when the Priest admonished all the people in *Rustene* to assist the unhappy strangers to the ut-

most of their power, at the same time representing the difficulties they had undergone, and pointing to the two famished wretches present. Many of the congregation were softened even to tears, and resolved to bring away the rest of these miserable people as soon as possible, which they did the next day. In the mean while, to those that remained behind in *Santi*, the time of their companions absence appeared an age; and what with hunger and cold together, they were almost dead. Their joy at the first sight of the six boats that went for them is not to be described. The Dominican Priest enquired which of them was the ship's captain; and when Quirini made himself known as such, the former presented him with some rye bread to eat, which he looked upon as manna, and some beer to drink. After this the Priest took him by the hand, and desired him to choose out two of his company to go along with him. Quirini accordingly pitched upon *Francis Quirini*, of Candia, and *Christopher Fioravante*, a Venetian; when they all four went together in the boat of the principal man in *Rustene*. The rest were distributed in the other five boats. Nay more, these good Samaritans went likewise to the first dwelling place of these unfortunate people under the tent, and taking away with them the only survivor of the three men who had staid behind, from weakness, buried the others. The poor invalid, however, died the next day. The boats arrived at *Rustene*, and Quirini was quartered with the principal person in the island. The son led him by the hand, on account of his great debility, to his father's dwelling; when the mistress of the house, with her maid, advanced to meet him, and Quirini going to fall at her feet, she would not permit him, but got immediately a basin of milk for him out of the house, by way of comforting him and restoring his strength. During three months and a half that Quirini spent in this house, he experienced the greatest friendship and humanity from the owners; while, on the other hand, he endeavoured by complaisance to acquire the good-will of his hosts, and to requite their benevolence. The other partners, too, of his misfortunes, were distributed into the different houses of the place, and taken good care of.

The rocky isle of *Rost* lies 70 Italian miles to the westward of the southermost promontory of Norway, which in  
their



their language they call the *World's Backside* (*Culo Mundi*). It is three miles in circumference. This rock is inhabited by 120 souls, of whom 72, like good Catholic Christians, received the Communion on Easter-day with great devotion. They get their livelihood and maintain their families by fishing, as there grows no corn of any kind in this remote part of the world. For in all this time, during the three months of June, July, and August, they have but one continued day; as the sun never sets with respect to them. In the opposite months of the winter they have also but one continued night, and they are never without the light of the moon. They catch, during the whole year, an incredible quantity of fish; these, however, are of two different sorts only; one, which they catch in an incredible number in the greater bays, is called *stockfish* (*Gadus morrhua*), and the other is a kind of flat fish, of an astonishing size, for one of them was found to weigh near 200 pounds. The stockfish is dried, without salt, in the air and sun, and as there is not much fat and moisture in them, they grow as dry as wood. When they are prepared for eating, they are beaten with the back part of the hatchet, by which manœuvre they are divided into filaments like nerves: after this they are dressed with butter and spices to give them a relish. With this commodity the people here carry on a considerable trade beyond sea with Germany. The halibuts are cut into pieces, on account of their size, and then salted, in which state they eat very well. With these fish they afterwards, in the month of May, load a ship of about 50 tuns burthen, and send them to *Bergen*, a place in Norway, about 1000 miles distant from them; whither likewise at this time of the year a great number of ships, from 300 to 350 tons burthen, carry all the produce of Germany, England, Scotland and Prussia; together with every thing necessary in regard to food, drink, and cloathing; and these fish they barter for those commodities and necessaries, because their country being entirely barren and unfruitful, they consequently have no use for money. Immediately as the exchange is made, they return home, landing in one place only, whence they carry wood for the whole year for burning, and for other exigencies.

The inhabitants of these rocks are a well-looking people, and of pure morals. They are not in the least afraid of  
being

being robbed. Accordingly they never lock up any thing, but leave their doors and every thing open. Their women also are not watched in the smallest degree; for their guests lay in the same room with the husbands and their wives and daughters, who, when they went to bed, stripped quite naked in their presence. The beds of the foreigners, who were saved from the wreck, stood close to those in which slept the grown-up sons and daughters of their landlords. Every other day the father and sons went a fishing by break of day, and were absent for eight hours together, without being under any concern with respect to the honour and chastity of their wives and daughters. In the beginning of the month of May their women usually begin to frequent the baths. Custom and purity of morals have made it a law amongst them, that they should first strip themselves quite naked at home, and then go to the bath, at the distance of bow-shot from the house. In their right hand they carry a bundle of herbs to wipe the sweat from off their backs; at the same time laying their left-hand somewhat extended on their middle, as if they thereby wished to cover the parts of shame, though, in fact, they did not seem to take much pains about it. In the bath they were seen promiscuously with the men. They had not the least notion of fornication or adultery, and did not marry from sensual motives, but merely in order to conform to the divine commands. They also abstained from swearing and cursing. At the death of their relations they shewed the greatest resignation to the will of God, and even returned thanks to the Almighty in their churches for having spared their friends so long a time, and for having suffered them to live so long with them, and in that he now called them to himself to be partakers of his heavenly bounty. They also shewed so little of extravagant lamentations and grief, that it appeared just as if the deceased had laid himself down and fallen into a sweet sleep. If the person who died was married, the widow, on the day of burial, prepared a sumptuous banquet for the neighbours; when she herself, as well as her guests, appeared in their best clothes; and on this occasion she intreated the guests to eat and drink heartily in memory of the deceased, and to his eternal repose and happiness. They went constantly to church, pray-  
ing



ing there devoutly on their knees, and kept the fast-days very strictly.

Their houses were made of wood, and were of a round form, with a hole in the middle of the room for the admission of the light, which hole in winter they covered with a transparent fish-skin, on account of the severity of the cold. Their clothes were made of coarse cloth, manufactured at London and elsewhere. As to furs, they wore them but seldom; but, in order to use themselves the better to the cold, they would lay their new born infants, the fourth day after their birth, naked, under the sky-light, which they then opened in order to let the snow fall upon them; for it snowed almost continually during the whole winter that Quirini's people were there, from the 5th of February to the 14th of May. In consequence of this treatment, the boys are so inured to the cold, and become so hardy, that they do not mind it in the least.

The Isle of Rost is surrounded by a great number of sea-fowl, which the inhabitants in their language call Muxi. They are fond of living near mankind, and are as tame as the common pigeons. They make an incessant noise, excepting in the summer, when it is one continued day, and then they are silent for about four hours, and this silence serves to point out to the inhabitants the proper time for them to retire to rest. In the early part of the spring arrived also an amazing number of wild geese, that made their nests upon the island, and that sometimes against the walls of the houses. They likewise were very tame, insomuch that when the mistress of the house went to take some eggs out of their nests, the female would walk slowly from the nest, and stay away till the housewife had taken as many eggs as she wanted for baking. As soon as the good woman was gone, the goose would immediately set herself on the nest again.

In the month of May the inhabitants began to prepare for their voyage to *Bergen*, and were willing also to take the strangers along with them. Some days before their departure, the intelligence of their being at *Rostoe* reached the wife of the Governor over all these islands; and her husband being at that time absent, she sent her Chaplain to Quirini, with a present of 60 stockfish, three large flat loaves of rye bread, and a cake; and at the same time

let him know that she had been informed their hosts had not used them well, and desired them to mention in what point they had been wronged, and that they should receive instant satisfaction; it was also recommended to the inhabitants to treat them well, and to take them over to Bergen along with them. They thanked the Lady, and giving their testimony to the innocence of their hosts, spoke of the reception they had met with in the highest terms; and as Quirini had still remaining a string of amber beads, which he had brought from St. Jago in Galicia, he took the liberty of sending them to the Lady, and desired her to pray to God with them for their safe return to their own country.

When the time of their departure was come, the people, by the advice of the Dominican Friar, forced them to pay two crowns for each month, that is, seven crowns a-piece; and as they had not cash enough about them, they gave, besides money, six silver cups, six forks, and six spoons, together with some other articles of small value, such as girdles and rings. The greater part of these things fell into the hands of the rascally Priest, who, that nothing might be left to them of this unfortunate voyage, did not scruple to take them, under pretence that it was due to him for having acted as their interpreter. On the day of their departure all the inhabitants of Rost made them presents of fish, and, at taking leave, the women and children shed tears, as did also the strangers themselves. The Priest, however, accompanied them, in order to pay a visit to the Archbishop, and give him part of his booty.

At their departure from Rost, the season was so far advanced, that, at the end of the month of May, during their run, they saw the image of the sun 48 hours above the horizon; but, as they continued sailing farther on towards the south, they lost the sun for a short time, though but for one hour, it being all the while broad day-light. They sailed constantly between the rocks, and they perceived here and there, near the projecting points of the land, marks of deep and navigable water. Many of these rocks were inhabited; and they were kindly received by the inhabitants, who gave them meat and drink without accepting any recompense. The sea-fowl, that when awake were always so loud and noisy, they found had built their  
nests



nefts upon all thefe rocks, and the ftillnefs and filence of thefe birds was a fignal for them alfo to retire to fleep.

In the courfe of their voyage they met the Bifhop of *Trondon* (*Drontheim*) who, with two gallies, was making the tour of his diocefe, which extended all over thefe countries and iflands, attended by above two hundred people. To this Prelate they were now prefented, who, when he was informed of their misfortunes, their rank, and family, expreffed great compaffion for them. He gave them a letter of recommendation for *Trondon*, his archiepifcopal fee, where *St. Olave*, one of the Kings of Norway, was buried, which procured them a kind reception; and a horfe was given to *Quirini*. But as the King of Norway happened at that time to be at war with the Germans, their hof, who was likewife mafter of the veffel, refufed to fail any farther, but landed at a little inhabited ifle near *Drontheim*; and after recommending them to the inhabitants, returned directly. The next day, being *Ascenfion-Day*, they were conducted to *Drontheim*, into the church of *St. Olave*, which was very handsomely ornamented, and where they found the Lord Lieutenant, with all the inhabitants. There they heard mafs, after which they were conducted before the Lord Lieutenant, who immediately asked *Quirini* if he fpoke Latin? and, being informed by him that he did, invited him, together with all his attendants, to his table, whither they were conducted by a Canon. They were afterwards taken, by this fame Canon, to good comfortable lodgings, and amply provided with all kinds of neceffaries.

*Quirini* wifhed for nothing more than to return to his own country; and he therefore defired advice and affiftance to enable him to return home by the way of Germany or England. That they might avoid travelling too much by fea, which was not fafe on account of the war, they were advifed to apply to their countryman, *Giovanne Franco*, whom the King of Denmark had knighted, and who refided at his caftle of *Stichimborg* (*Stegeborg*, in *East Gothland*) in the kingdom of Sweden, 50 days journey from *Drontheim*. Eight days after their arrival, the Lord Lieutenant gave them two horfes and a guide, to take them to *Stichimborg*: but as *Quirini* had prefented the Lord Lieutenant with his fhare of the ftockfish, a

silver seal, and a silver girdle, he received from the latter a hat, a pair of boots, spurs, and leathern cloak-bags, and a small axe, with the image of St. Olave, and the Lord Lieutenant's coat of arms on it, together with a packet of herrings, some bread, and four guilders Rhenish. They had besides this, a third horse from the Archbishop of Drontheim; and now, being twelve in number, they all set out together on their journey, with their guide and three horses. They travelled on for the space of 53 days, chiefly to the southward (south-east) and frequently met with such miserable inns on the road, that they could not even procure bread at them. In some places they ground the bark of trees, and, with milk and butter, made cakes of it, which they eat instead of bread. Besides this, they had milk, butter, and cheese, given them, and whey for drink. They still proceeded on their journey, and sometimes met with better inns, where they could have meat and beer. One thing, however, they every where found in great abundance; and this was a kind and friendly reception, so that they were extremely welcome wherever they went.

There are but few dwellings in Norway, and they often arrived in the night, at the hour of repose, though it was not dark, but broad day-light. Their guide, who knew the custom of the country, opened the door of the house, in which they found a table, surrounded by benches, covered with leathern cushions, stuffed with feathers, which served instead of mattresses. As nothing was kept locked up, they took some of the victuals they found ready there, and then went to rest. Sometimes the masters of the house happened to come in, and see them asleep, and were much amazed, till the guide, who heard them, acquainted them with all the particulars, upon which their astonishment was mingled with compassion, and they gave the travellers every necessary, without taking any recompence, by which means these 12 people and three horses did not spend, on a journey of 53 days, more than the four guilders they had received at Drontheim.

On the road they met with horrid barren mountains and vallies, and with a great number of animals, like roes (reindeers, *Cervus tarandus*) besides fowls, as hazel-hens, and heath-cocks, which were as white as snow (probably ptarmigans



ptarmigans, *tetrao lagopus*) and pheasants of the size of a goose (probably the *tetrao urogallus*). In St. Olave's church they saw the skin of a white bear, which was 14 feet and a half long. Other birds, such as gerfalcons (*Falco Gyrfalcus*) goshawks (*falco astur Briss,*) and various other sorts of hawks are whiter here than common, on account of the great cold of the country.

Four days before they reached *Stichimborg* (Stegeborg) they came to a place called *Vasthena* (Wadstena) where St. Bridget was born, and had founded a monastery of Nuns, together with Chaplains of the same order. At this place the northern Kings and Princes have built a most magnificent church, covered with copper, in which they counted 62 altars. The Nuns and Chaplains received the strangers very kindly, who, after two days stay there, at length set out in order to wait on the Chevalier *John Franco*, who did all he could to comfort them in their distress, and relieved them in a manner that did honour to his generosity. A fortnight after, there was given at St. Brigitta's church in *Wadstena*, a plenary indulgence, of which the people of Denmark, Norway, and Sweden, as well as those of Germany, Holland, and Scotland, came to partake. Some of them came from the distance of 600 miles.

They went to the indulgence at Wadstena with the Chevalier *John Franco*, in order to see whether they could not procure some intelligence there of any ships bound for Germany or England, there being always at that time a great concourse of people. The Chevalier was five days on the road, and had more than 100 horses in his train. Here they took leave of their beneficent countryman, who had furnished them plentifully with clothes and money for their journey, and had ordered his son *Mathew*, a very amiable young man, to accompany them to the distance of eight days journey to Lodesse (on the Gotha Elf), where they were lodged at his own house, the ship not setting sail directly. He had lent them his own horses all the way from *Stichimborg*; and, as Quirini was ill of a fever, he mounted him on a horse, which had an easier pace than ever he had met with in one of these animals before. From Lodesse three of his crew went home in a vessel bound for *Rosstock*, and eight of them accompanied

accompanied him to England, where they came to their friends in *London*, by way of *Ely* and *Cambridge*; and after a two months residence there, continued their route through *Germany* and *Basil*, and at length, in the space of 24 days, arrived safe and in good health at *Venice*.

---

We see in this most unfortunate voyage of *Quirini*, in the first place, a concourse of misfortunes, which one would hardly suppose human nature able to support: but great spirit, vigorous efforts, perseverance, and the employ of the most rational means that can be devised, often make things possible, which, in other circumstances, would be absolutely impossible; and thus serve to shew, in an eminent manner, of what great advantage the use of reason and resolution is in difficulties and dangers.

One observation of *Quirini*, having been so often confirmed since, deserves attention. Those who, when the ship was in great distress, had given all up for lost, and, without moderation, had drunk the fine *Malvasia* wine, which they had on board, when the want of provisions began to be felt, and the scurvy commenced its ravages, soon died, and that suddenly; while those who had lived temperately held out longer, and, indeed, for the most part, saved their lives. In like manner those who had approached too near the fire, in order to warm themselves, paid for this rash action with their lives; while, on the other hand, such as had recourse to the unnatural expedient of drinking their own urine, an expedient which is likewise to most people highly disgusting, even when urged to it by the most intolerable thirst, escaped the jaws of death. We may observe farther, that the drinking of sea-water proved very beneficial to these adventurers, and that the great quantity of snow they had swallowed on their landing did not hurt them in the least. The different kinds of shell-fish and the flesh of a dolphin, upon which they fed, undoubtedly served to keep them all alive.

The description of the state of *Norway*, and of its commerce, together with the picture of the manners and customs of its inhabitants, are extremely fine fragments of the history of mankind. The three northern kingdoms were at that time governed by *King Erich*, of *Pomerania*, and, considering the times, the state of them was not absolutely



folutely bad. We fee that the cattle made the principal food of the inhabitants, that corn was very fcarce, and that, juft as it does now in the mountains and in barren years, the bark of trees, mixed with a certain quantity of flour, milk, and butter, ferved them for food. Money, on the other hand, was fcarce; and a little filver plate, and a few trinkets, were very acceptable presents. To Quirini, as a Venetian, the length of the days in fummer, and that of the nights in winter, the great quantity of water-fowl, that were fo little fhy, and the fingular chaftity and the purity of morals of the northern nations, muft neceffarily have appeared extremely ftriking. And, laftly, we fee the ftock-fifh and herring trade, even at that time, in a flourifhing ftate. In fhort, it is, in my opinion, one of thofe voyages, which, from the general utility of their contents, are as inftructive as they are important.

A R T. X.

*Poems, by Helen Maria Williams. In 2 Vols. Cadell. 1786.*

**T**O the few who have not already read thefe Poems, (for there are fifteen hundred fubfcribers, and moft of them the moft refpectable that ever graced any lift); to the many who feel for the worth of private character, rendered ftill more refpectable by a train of misfortunes, I beg leave to recommend the following Sonnets, and to fay that there are many of the little pieces equally good throughout; and many ftanzas in the larger ones equal to them.

*Sonnet, to Mrs. Bates.*

OH, thou, whole melody the heart obeys,  
 Thou, who can'ft all its fubject paffions move;  
 Whole notes to heav'n the lift'ning foul can raife,  
 Can thrill with pity, or can melt with love!  
 Happy! whom nature lent this native charm,  
 Whole melting tones can fhed with magic pow'r,  
 A fweeter pleafure o'er the focial hour,  
 The breaft to foftnefs footh, to virtue warm——

But

But yet more happy ! that thy life as clear  
 From discord, as thy perfect cadence flows ;  
 That, tun'd to sympathy, thy faithful tear,  
 In mild accordance falls for others woes ;  
 That all the tender, pure affections bind,  
 In chains of harmony, thy willing mind !

*Sonnet, to Twilight.*

MEEK Twilight ! soften the declining day,  
 And bring the hour my pensive spirit loves ;  
 When o'er the mountain flow descends the ray  
 That gives to silence the deserted groves.  
 Ah, let the happy court the morning still,  
 When, in her blooming loveliness array'd,  
 She bids fresh beauty light the vale or hill,  
 And rapture warble in the vocal shade.  
 Sweet is the odour of the morning's flower,  
 And rich in melody her accents rise ;  
 Yet dearer to my soul the shadowy hour,  
 At which her blossoms close, her music dies—  
 For then, while languid nature droops her head,  
 She wakes the tear 'tis luxury to shed.

A R T. XI.

*The Importance and Extent of free Enquiry in Matters of Religion : A Sermon, preached before the Congregations of the Old and new Meeting of Protestant Dissenters at Birmingham, November 5, 1785. To which are added, Reflections on the present State of Free Enquiry in this Country ; and Animadversions on some Passages in Mr. White's Sermons at the Bampton Lectures ; Mr. Howe's Discourse on the Abuse of the Talent of Disputation in Religion ; and a Pamphlet, intitled, " Primitive Candour." By Joseph Priestley, LL. D. F. R. S. 1785.*

THE Principles maintained in this sermon, with regard to the illimited right of free enquiry, are certainly the deductions of good sense and integrity. Nor, upon a  
 very



very careful reading of it, have I found any positions that should make Dr. Priestley an object of the attention of the civil magistrate, as one of his adversaries has insinuated there are. If he is convinced, from what appears to him the sense of Scripture, that the religion of the church of England is not to be found there, he has clearly as much right to promote the downfall of it by speaking and writing, as the first apologists of Christianity had to promote the downfall of the Pagan system; and he does nothing more. His metaphors, strong and nervous as they are, clearly arise from the subject, and cannot, I think, by any reader of taste, be understood as incitements to religious sedition.—As to the controversial additions, the nature of this Review only admits of my announcing them.

---

## A R T. XII.

*A Chinese Fragment: Containing, An Enquiry into the present State of Religion in England. With Notes by the Editor. Johnson. 5s. 1786.*

THE nature of this author's work, which contains many severe truths, and some exaggerations, will be best stated in his own words.

‘RECAPITULATION.—And thus we have endeavoured to trace the state and influence of christianity among the people of this island. We have considered their general conversation, in which we might suppose the natural character to be strongly expressed; and we discovered, that religion was an heterogeneous ingredient, which only occasioned an angry ferment with British sense and politeness. We have viewed their religious assemblies, and have remarked the hypocrisy and levity of their devotions, and the thinness of their numbers: which led us to observe, that the day set apart for these holy conventions is generally profaned, and especially by the wealthy citizens, and *the great men of the land*. We have looked into their families, and have found them without prayer, or regard to the *volume* containing the records of their religion: and from this last circumstance, we have remarked their  
general

general want of zeal in propagating its doctrines among other nations. We have then proceeded to view them in their conduct and manners: we have descended to their tables, their dress, their stately mansions and equipage, which we have found equally inconsistent with good morals and sound polity. We have touched upon their flagitious lewdness and gallantries, and the shameless effrontery of their prostitutes; which led us, from their close connection, to bestow a censure on their theatrical exhibitions, and the general strain of their amusements. Their modes of polite education have next passed in review; and we found them more corporeal than spiritual, and more Pagan than Christian. And upon this occasion, we were naturally induced to cast a particular eye upon their two famous universities, and we remarked their disregard to religion, their relaxed discipline, their desultory studies, and their diminished credit: Nor did we omit a stricture on the formerly celebrated society of royal denomination. We then proceeded to a transient survey of their authors, and we observed, that the most pernicious class of this numerous body were chiefly in vogue: and that the humble tribe of periodical essayists (the next in public favour), although by far less exceptionable, and some of them in certain respects entitled to applause, did not seem on the whole of advantage to Christianity. We then made our remarks on the metaphysicians, the deists, the rationalists and free-thinkers, who have either endeavoured to supersede or confute the Christian system, or by ingenious comments to transform it into a scheme of their own; without omitting those wise *railleurs*, who discover a laudable disposition to laugh every thing that is reasonable or decent out of the world. And after paying our respects to a few great writers, we next turned our attention to the seat of the national wisdom, where we supposed that Christianity, though banished from the rest of the island, would have met with a sure refuge; but we have seen that it was merely a political sanctuary, where it scarce found an advocate but on the footing of state expedience: nay, it has appeared in the progress of our enquiry, that even the Being and Providence of God meet with little reverence or acknowledgment in the British Parliament; and that virtue, decency,

and



and morals, are seldom the objects of their public deliberations. From the senate we made a transition to the church; and, after a particular survey of the established clergy, we have found them, to say the least, neither theologians, orators, nor saints: and towards completing the picture, we have taken a short view of the sectaries, who in general have appeared to us, with the national church at their head, to be verging to one common state of indifference to all religion. And we then closed with a few supplementary observations.'

This spirited and pious writer has evidently a preference for the methodists; but there are several of his observations, which all sectaries and all Christians may profit by, particularly what he says of education and devoting to the church.

## LITERARY INTELLIGENCE.

### THEOLOGY.

Sebaldi Ravii Exercitationes Philologicæ ad Car. Franc. Hubigantii Prolegomena in Scripturam Sacram, Lugduni Batavor. ap. S. et I. Luchtomanus. 1785. Pag. 220—4.

This is a new edition of the Academical Exercises against Houbigant, which were formerly published separate.

Opuscula quædam Satyrica et Ludicra, Tempore Reformationis scripta. Ob raritatem recusa. Eme, lege, ride. Fasciculus primus. Francf. et Lips. 1784. 6. pl. 8.

At the time of the reformation, Hutten, Curio, and others, produced several satyrical works against the Pope,  
VOL. IX. Y y monks

monks, &c. which grew so scarce, from the circumstance of their being burned wherever they were seized, that Daniel Heinfius gave a hundred ducats (*centum aureos*) for one, entitled *Pasquillorum libri duo*. The work before us is a selection of the best of these. It is curious on account of the sketches of the manners of the times to be found in it. *Annales Literarii Brunsvii*.

Frid. Sam. Bockii Historia Antitrinitariorum maxime Socinianismi, et Socinianorum, ex fontibus magnamque partem Documentis Mssis. Tomus Secundus. Regiom. et Lips. impens. Hartung. 1784. 8. 2. Alph. 10 pl.

This is a very copious work on the subject.

Sacrorum Conciliorum nova et amplissima Collectio, in qua præter ea, quæ Phil. Labbeus et Gabr. Cossartius, et novissime Nicol. Coleti, in Lucem edidere, ea omnia insuper in suis Locis optime disposita exhibentur, quæ Jo. Dominic. Mansi, Archiep. Lucensis, evulgavit. Editio novissima, &c. Tomus xxvi, pag. 1255. Tomus xxvii, pag. 1285. Fol. max. Venetis apud Anton. Zatta. 1784.

Bibliotheca Sacra, post Cl. VV. Jacobi Le Long, et C. F. Bournieri iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb Mash, Sereniss. Duci Regni Megpol. a sacris et consil. eccles. et ecclesiar. circuli Stargard, et ducatus Raceburg. Supperatendente. Pars ii. de versionibus librorum sacrorum, volumen tertium continuatum de versionibus Latinis.

#### MORALITY.

Johann Huarts Prüfung der Hopfe &c. h. c. 10. HVATII Scrutinium ingeniorum, et literarum Studia Sectanda aptorum. Ex Hispanico vertebat Gottkold. Ephr. Lessingius noviter, emendatum, Animadversionibus et additamentis auctum edidit. Jo. Jac. Ebert, Prof. Mathemat. Vitab. et Servest. ap. Zimmerman. 1785. I Alph. xiv. pl. 8.

#### HISTORY



## HISTORY.

Jo. Ileidani de Statu Religionis et Reipublicæ Carolo quinto Cæfare Commentarii. Editio nova, delineata ab Jos. Gottlob Bohemio, adornata multisque Annotationibus, illustrata a C. Christiano Carolo am Ende, Pastore Kauffurano. Pars. i. (pag. 558 oct.) et pars secunda. Francf. ad Moenum, ap. Varrentrapp fil. et Wenner.

This is an improved edition.

Giuliano Passero cittadino Napolitano. O sia prima Pubblicazione in istampa, che delle Storie in forma di Giornali, le quali sotto nome di questo autore finora erano andate Manoscritte, ora si fa da Vinc. Mar. Altabelli; con quelle medesime poche giunte, le quali collo stesso volume manoscritte procederano. Vi si premette una prefazione, in cui si fa conta dell Opera, e dell Autore, e vi si Soggiunge una Dissertazione, nella quale si illustrano non pochi Importanti luogni dell' Opera, di Mich. Mar. Vecchioni. vi si e unito un copioso indice composto da Gher. Cono Cassobianes. 1785. Quart.

This Chronicle had never before been published. It contains the history of Naples, from Alphonso the First, 1443, to Charles the Fifth, 1524. It is valuable on account of the accuracy with which the author describes several events, of his time, to which he was eye witness.

## EDUCATION.

Saggio d'istruzioni Aristocratiche, 4 vol. 8vo. Venezii, 1785.

This, say the Gottingen Reviewers, is a most excellent work, both for subject and style; full of fundamental principles, and rich observations from ancient and modern writers. The first volume treats of the education of a Patrician, his travels and his marriage. The second

and third relate to the part he is to take in the government of his country, and the fourth contains principles of politics. This part contains a very plausible and acute defence of the government of Venice against the objections of Amelot de la Hossaye, and others. It is a capital work.

#### MEDICINE.

Q. Sereni Samonici de Medicina Præcepta saluberrima. Textum recensuit. Lectiones suasque adjecit Jo. Christ. Gottl. Ackermann, M. D. Phys. Zeulenrod. Lips. in bibliopol. Muller. 1786. 8vo. Pag. 175.

#### NUMISMAT.

Siciliæ et objacentium Insularum veterum Inscriptionum nova Collectio, prolegomenis et notis illustrata, et iterum cum emendationibus et auctariis evulgata. Panormi, typis Regiis. 1784. Pag. 76 et 344, fol. una cum tab. æn. rariores Siculorum veterum numos exhibente.

The author of this book is Prince Torremuza, who has already favoured the public with Siciliæ Populorum et Urbium Regum, quòque et Tyrannorum veteres Numos, Saracenorum epocham antecedentes. A. O. R. 1781.—A farther account of the contents will be given hereafter.

#### MISCELLANEOUS LITERARY INTELLIGENCE.

Ex Italia lætus nuncius affertur, codicem Marchalianum (v. de præstantiâ hujus codicis omnium Græcorum, Hexaplarium longe principis Cl. Stroth in Repertor. fur Bib. und Morgent. Literati, (P. viii. p. 189) quem sublato Collegio Jesuitarum Ludoviciano Parisiis, amissum esse critici querebantur, Romæ Nuper repertum et bibliothecæ Vaticanæ illatum esse.—*Annales Literarii Brunsvi.*



Juliani Imperatoris Cæsares, ex recensione, et cum annotationibus Theoph. Christoph. Harles. Erlangæ Sumtu Wolfg. Waltheri. 1785. 8vo.

The last and most capital edition of this work, is that published by Heusinger in 1736. Mr. Harles has taken what he thought useful from it; he has added some new readings from a Bavarian MS. of the 14th century, many observations from Wittenbach's *Epistola critica super nonnullis locis Juliani Imp. ad Dav. Rubnkenium*, and other works of the more modern critics. *Annales Literarii Brunsv.*

Himeri Sophistæ Oratio, quæ laudes urbis Constantinopoleos et Juliani Augusti celebratur, e recensione et cum commentario Gottlieb Wernsdorffii, Professoris quondam Dantiscani. Edidit et Præfatus est Theoph. Christoph. Harles. Erlangæ, impensis Wolfg. Waltheri 1785. 8vo.

Mr. Wernsdorff proposed to publish all the orations of this sophist, which have never hitherto seen the light, and would not deserve it but for some explanations of old customs which they contain. Mr. Wernsdorff very learnedly and amply explains, De Facularum Ufu vario apud veteres; de Fortunæ Signo, Majestatis et Principatus, insigni deque ejus transiissione; de ignis accensi usu in bello; de serpentibus et draconibus, symbolo originis peregrinæ et ignotæ.

Collection universelle des Mémoires relatifs à l'Histoire de France. 16 vol. 8vo. Elmsly.

This is a collection of Memoirs (*only* not histories) of France; one volume of which appears regularly every month at Paris.—Those before us contain Joinville's Memoires from Du Change's edition.

VOL. IV. Anciens Mémoires du quatorzième Siecle depuis peu découverts; où l'on apprend les Avantures les plus surprenantes, & les Circonstances les plus curieuses de la Vie de Bertrand du Guesclin; traduits nouvellement par Jaques le Febvre Prevot & Theologal d'Arras.

VOL.

VOL. V. Mémoires du Livre des Faits & bonnes Mœurs du sage Roi Charles V. par Christine de Pisan : et Mémoires de Pierre de Fremin, Ecuyer & Panetier de Charles VI.

VOL. VI. Mémoires historiques de Boucicant.

VOL. VII. Mémoires sur la Pucelle d'Orleans ; Mémoires d'Artus trois Comte de Richemond, & Conetable de France.

VOL. VIII. Mémoires d'Olivier de la Marche.

VOL. IX. Mémoires de la Marche ; et Mémoires de Jaques du Clercy, Escuier, commençant en 1448, et finissant en 1467. These Memoires are now published for the first time : they contain some inedited anecdotes, particularly a spirited letter from the Maid of Orleans to the Duke of Burgundy.

VOL. X, XI, XII. Mémoires de Philippe de Comines.

VOL. XIII. Mémoires de Jean de Troye.

VOL. XIV, XV. Mémoires de Guillaume de Ville-neuve, & du Chevalier Bayard. There is only one edition of La Tremoille ; it is scarce, and printed in Gothic letters.

VOL. XVI. Mémoires de Fleuranges.

The editors have prefixed a short introductory Preface to each work, and have added some notes. The subscription price at Paris is two guineas for twelve volumes. Upon the whole this seems to be a library book.

Brunck's Sophocles is published, and is spoken of in very high terms. Mr. Ruhnkenius has just published Oudendorp's Apuleius, to which he has prefixed a preface of his own. He is at this time engaged in publishing all the works of Muretus, amongst which some are very scarce. Mr. Nichols is going to republish H. Stephens's *Trait de dialecto Attica*, which has never been printed



printed separately. It is a very learned and useful treatise, and by far the most valuable on the subject.

A publication, entitled, *Oregon, progresso et estado actual de todo la Litteratura*, publishing in the Italian language, but translated by the author's brother into Spanish, is very much praised, and recommended: it endeavours to prove that all the modern learning was derived from the Italian.

Casiris's account of the Hebrew manuscripts, in the Escorial, is now in the press at Madrid, but, perhaps, not very speedily to be produced to the public.

---

A R T. XIII.

*Thoughts on the Construction and Polity of Prisons, with Hints for their Improvement. By John Jebb, M. D. To which is added, an Abstract of Felonies created by Statute, and other Articles relative to the penal System.*

THIS is the last work of the much valued, and much lamented John Jebb; he was correcting one of the last sheets of it the last time I saw him, and with it he closed a life of the most vigorous, and unremitting pursuit of whatever he conceived to be useful to his fellow creatures, for whom he seemed to live. Besides the scheme, which cannot be otherwise than replete with humanity, and good sense, because it comes from Dr. Jebb, this pamphlet contains Mr. Capell Loft's Biographical Sketch of the Dr.'s Life, first published in the Gentleman's Magazine, and containing an excellent view of his character.—Neither a variety of occupation of another kind, nor the difference of opinion, I could not help entertaining upon several important subjects, would have prevented me from adding my slender tribute of affectionate regard to my friend's memory, as I had promised

mised to do, had not Dr. Disney taken up the work. To him, who has collected ample materials, and who has the leisure and opportunities I have hitherto wanted, to read over critically Dr. Jebb's several publications, I gladly commit it, as there can be no doubt of his answering the wishes of that very respectable list of subscribers, who have already appeared to do honour to the memory of the most perfect human being I, and, I believe, those who approached him as nigh as I did, have ever seen.

---

## A R T. XIV.

*A Letter to the Clergy of the Diocese of Chester, concerning Sunday Schools. By Beilby, Lord Bishop of that Diocese. Cadell. 18*

**T**H E only publications on this subject, I have had an opportunity of seeing, are the one before me ; that intended for the diocese of Salisbury ; and one sent me from Norwich. There is no doubt but that the institutions recommended are calculated to do great and extensive good, good that will strike every thinking mind, and does not need the hand of a reviewer to point it out. But what strikes me as peculiar in the Bishop of Chester's publication, and without which the good will certainly either not be very extensive, or be counterbalanced by the evil, is his Lordship's particular exhortation not to forget that the Sunday is partly intended as a day of relaxation to the common people.



---

A

N E W R E V I E W,

For J U N E, 1786.

---

A R T. I.

*The History of Athens politically and philosophically considered, with the view to an Investigation of the immediate Causes of Elevation, and of Decline, operative in a free and Commercial State.* By William Young, Esq. Robson. 1786.

SOME persons will object to the subject of this work, as not new; and many will object to the style, which, though often brilliant and nervous, is inaccurate, and (especially in the beginning) so obscure, as to require a powerful exertion of mind to understand it. But every page of the work shews the spirited writer, the man of virtue and religion, the man of profound thought, and the scholar, perhaps a little whimsical, but perfect in ancient and modern learning.

Mr. Young's plan is clearly expressed in his preface.

‘ The design of the following treatise is, from the annals of men and things, to extract the spirit of character and event—with the narrative to interweave the moral, and thus in the history enfold its comment, to render each political lesson explicit and applicable.

VOL. IX.

Z z

‘ The

‘ The choice of subject-matter hath been suggested by the analogy it affords in various points of view to one most interesting to a British reader.—The struggles and intrigues of parties and of popular leaders; the alternate wisdom, and caprice of the people;—their ardent love of liberty, and high pretensions to command occasionally drooping in subserviency,—and then again rousing from torpid acquiescence, to new jealousies, new claims, and to the most vigilant and active exertion of rights and of powers;—the temporary vigour of a patriot administration, and the successive debility of government from fluctuation of councils;—the tendencies of the state to accession of empire, and the obstacles to a continuance of foreign influence, and of distant dominion;—the hasty increase of wealth and of marine power from sources of trade, and thereon trade introducing a spirit of dissipation and self-interest to dissolve the very strength and prosperity it gave birth to;—*these*, and many other circumstances attendant on, or complicated with, the political career of a free government and maritime country, are no where more forcibly exemplified than in *the History of the Republic of Athens*.

‘ The excellent comment of Machiavel on the first Decad of Livy seems to have been particularly suited to the instructing those of the age and country in which he lived,—disturbed by petty wars, by intestine factions, and by contests for liberty and power. The treatise of Montesquieu, “On the greatness and decline of the Roman Empire,” was founded on a subject, which might have supplied a forcible lesson, to the kingdom, and at the time, in which he wrote. That great author, in another work, remarking a passage of Xenophon relative to the naval power of the Athenians, says, “*One would imagine almost, that Xenophon was speaking in allusion to England:*” —I seem therefore but to pursue the idea of Montesquieu, when further adverting to the history of the great Grecian Republic, I venture to assume, that—“its arts, its sciences, its liberty, its commerce, its colonies, and its empire of the seas, render the subject—*peculiarly our own.*”

I had at first thought to have given the titles of each chapter separately, and have added an analysis of the contents; but, I found the originality of the work would, in this case, lead me far beyond the bounds of the review.



I must, therefore, content myself with laying before my readers, the titles of the chapters, a few extracts, and a summary account of a few amongst the many other things that have struck me, as new and original.

The contents of the work are the following:

BOOK THE FIRST.

- CHAP. I. *Introductory, on Ancient History.*
- CHAP. II. *Of the Population of Attica—of the Progress of Society.*
- CHAP. III. *Of the Colonies acceding to the original Settlement—of the Advantages thence accruing to the Community—of the Heroic age.*
- CHAP. IV. *Of the Kings, and of the first Archons of Athens.*
- CHAP. V. *Of the Legislation of Solon.*
- CHAP. VI. *Of Pisistratus.*
- CHAP. VII. *Of Hipparchus—of Aristogeiton and Harmodius—of the Lover and the Beloved.*
- CHAP. VIII. *Of the final Expulsion of the Pisistratidæ—of popular Governments—of the Ostracism.*
- CHAP. IX. *Of Governments—of the Energy of a newly formed Republic—of the Progress of Athens.*
- CHAP. X. *Of Liberty—of Colonies—of the further Progress of Athens.*
- CHAP. XI. *Of the first Persian War—Condemnation of Miltiades—further Thoughts concerning the Ostracism.*
- CHAP. XII. *Of the second Persian War.*
- CHAP. XIII. *Of great Men—Athens rebuilt—Consequences of the Persian War—Supremacy of Athens.*
- CHAP. XIV. *Of the Principles of Happiness, national and private—of Conquest—of the Acquisitions and Power of Athens.*
- CHAP. XV. *Of the Manners of the People, and of the State of the Republic at the Close of the Persian Wars.*
- CHAP. XVI. *Of Arts.*

BOOK THE SECOND.

- CHAP. I. *Of the Administration of Pericles—of the Dominion of Athens—of the Peloponnesian War to the Argive Alliance.*
- CHAP. II. *Of Navigation and Commerce—of the Sicilian Expedition.*

CHAP. III. *Of the Character of Alcibiades—Continuation of the Peloponnesian War—Revolutions at Athens—Conclusion of the War—Subversion of the Commonwealth, and Establishment of the Oligarchy.*

CHAP. IV. *Of Philosophy—of Socrates.*

CHAP. V. *Of the Expedition of the Ten Thousand—Parallel of the Commentaries of Xenophon, and of those of Cæsar.*

CHAP. VI. *Restoration of the Commonwealth—and its Dominion—of its Corruption ensuing this Success.*

CHAP. VII. *Estimate of Manners in the decline of the Empire, and of the Constitution of the Republic of Athens.*

CHAP. VIII. *Of the treatment of Dependancies of Empire—of the social War—of the Independancy in consequence thereof, attained by Chios, Cos, Rhodes, and other Tributaries.*

CHAP. IX. *Of Philip of Macedon—remiss Conduct of the Athenians in obviating the Enterprizes of that king—Temper of the Times deduced from the Orations of Demosthenes.*

CHAP. X. *Of certain Duties of a Citizen—of the Holy War—of the temporizing Conduct of the Athenians—Result thereof—the Battle of Chæronea—and Supremacy of Philip of Macedon.*

CHAP. XI. *Of Demagogues—of Demosthenes—Parallel of the Eloquence of Demosthenes, and of Cicero.*

CHAP. XII. *Consequences of the Battle of Chæronea—Finally, the surrender of the Commonwealth to Antipater—and Subversion of the Republic of Athens.*

The author would not exchange the books of Livy that remain, for those which are lost.

As to the question which the opinion of Bolingbroke has suggested, even these considerations apart, have we not sufficient pages blotted with the follies and vices of great men? Have we no annals to refer to for the consequences of luxury, the progress of venality and corruption, and liberty undermined? Or are we yet to learn, that one and the same is the downfall of virtue and of freedom; and that, with equal pace, individuals become vicious, and a community enslaved? Writings enough exist, tracing the progressive depravity and servitude of great nations, lost to every sense of those virtues, and of that free spirit, which  
had



had made them great. The period of antiquity, characterized by a wild and impetuous generosity, by an enthusiastic patriotism, and daring love of freedom—that age wherein the virtues were indebted to the passions for more than, ever since, the boasted aid of reason could afford them, has been delineated but by few great masters; and, for the honour of humanity, not a line thereof should be effaced: I would not barter one page of the early accounts of the republics of Athens or of Rome, for the most accurate acquaintance with all that Augustus ever did, or thought.

‘ Surely in every mind there is an emulation of virtuous superiority, which, however for a time fortune or the meaner passions may hebetate its powers, still, at every example of success in the particular objects of its predilection, glows into a momentary flame, which from frequent resuscitation may acquire an energy sufficient to push it to the attainment of that, which was at first regarded solely as matter of admiration: the idea of imitation, which has thus enraptured the fancy, may in times of perilous crisis somewhat elevate the mind, and influence the conduct; and if such effect may proceed from studying the examples of ancient patriotism and virtue, what other lecture can balance the utility of that which thus animates the man, and urges him to noble and disinterested services in a good, great, and public cause?

‘ The history of intellect may be typified by the Ægyptian Nile, which long pours on, and hurries all away in one collected channel; as it advances, it divides into various branches, and at length breaks in many and widely distant streams towards the great gulph; into which, according to their respective force, they for a time continue their way, till finally all are lost and confused in the abyss. In the age of golden simplicity and ignorance, the objects and pursuits of mankind were but little varied; their thoughts were directed to their common necessities; their passions mostly centered in some common local prejudice or predilection; and, whether shepherds or hunters, they pursued together one simple course, wherein the natural affections, and a sense of self-sustenance, and of self-preservation, united, directed, and urged them on.

‘ As



\* As the genius became elevated, and the judgment tutored by successive experience, and by the influence of general acquisitions of arts and of knowledge, the human mind proved its surest distinction from instinct, by the *varieties* of its tendency, its force and its conclusions, in its progress to the superior objects of reason, the great truths, natural, moral, and political:—at length refined, and pushed to the extremity, each research closes in error and in darkness.

\* In this history of intellect and manners, there seems to have been an epoch, when mankind had a character happily combining the uniform and the various; viewing that period of antiquity, we seem to descry a landscape of a bold and massive taste of composition, contrasted with strong light and shade, and of a brilliant touch of colour, yet the whole simple and harmonious; whilst in the modern age we behold a scene flittered into a multiplicity of luminous spots, and gaudy without effect: perhaps it is too near the eye; perhaps it may be said, that the favourite scene of ancient history merely appears the more beautiful, as a picture mellowed by age, as a rude but distant prospect harmonized by the intervening medium, and losing all its abrupt breaks and deformities in the distance; whilst modern history, as it were, a foreground, appears spotted with weeds and reptiles, which belong equally to the further scene, but are *there* less conspicuous to the eye: yet surely, in the old times I allude to, there was something essentially distinguishing the characters of mankind, and absolutely giving them a form and complexion differing from those of to-day!

\* Men, when first called from the mere society of family and propinquity, to more extensive duties, and a new sort of combination, were fond of the novelty, and the compact was regarded with a peculiar and almost superstitious veneration: *then* individuals formed a community; *now*, more properly it may be said, that a community consists of individuals: *then* the interest of the whole was deemed that of each; *now* the inverse is adopted, and each would operate on the whole: the genius of patriotism, which animated every breast, no longer exists; nay, the very instances of its existence are questioned; we wonder at past transactions and ancient stories; we doubt that the  
Greek



Greek Codrus, or Roman Decii devoted themselves; and that the elder Brutus should sacrifice the dearest ties of nature, to a sentiment we so little know the force of, now seems singular, if not impossible: yet Galileo cried "*et tamen movet*," and would have died for a mere system; and millions of religious zealots have daringly perished in defence of opinions themselves understood not: and shall we pay so little respect to our nature, to ourselves, as to suppose men capable of such efforts in favour of vanity or of ignorance, and not equally brave in support of the liberal and benevolent sentiments, the social and spirited principles, on which those famed establishments were secured, their united labours had formed, their reason approved, and their habits and their happiness required?

To display and to enforce such *social and spirited principles*, and, searching out the finer springs which originate these emotions of the mind, to account for, and thus to further authenticate the instances which history lays before us, will constitute in part the subject of the first chapters of this work: nor is the subject useless or uninteresting; if in these times of dissipation, and of perversion or disregard of all that belongs to public or to private virtue,—if in this age of profligate manners and of licentious policy, any example, or any lessons of morals and of patriotism, may excite attention, and may even have an effect, which ambition or vanity, in default of purer motives, shall give an opening to. Such seems the best use to which the earlier history of Athens can be applied. As the republic becomes powerful, and as the people become enlightened, as the constitution of government becomes first perfect and then corrupt, and as the arts of government become complicate and refined, the history will in its due course furnish maxims of policy, and lessons of state: such as I have presumed more explicitly to suggest, are few in comparison of those which the subject may afford to a learned and enlightened reader; I have merely awakened his attention to this, or to that point of view; thrown out, as it were, loose hints of speculation; and thinking only so much for him, as to induce him to think further for himself, offered the text of this book as a thesis for the more abstruse workings of his own mind.

The

The observations which, exclusive of this specimen, have struck me as most new, are these :

On the attachment of young men to older ones—Nero, Caracalla, Hipparchus, and other tyrants originally good, but corrupted by flattery—Vindication of the share the people had in the government of Athens\*—Vindication of the Ostracism, as the *only* thing which could recall the state to the first principles of its institution †.

The war with Ægina, the nursery of the wooden walls of Athens—It is impossible that a republic should be

\* ‘ Having thus cursorily pointed out the tendency of the commonwealth to increase of empire and glory, I venture further ; and (a warm advocate for the liberties of mankind, liberties, which political institution ought not wantonly to corrode or amputate, but medicate with the tenderest hand) I assert, that the free state of Athens, in the high perfection of its establishment, was the state the best calculated for general happiness, and that any true and good objection to it is founded, not on the immediate vices of such constitution of government, but in the presumptive *brevity of its career*.’

† ‘ But is not the secession of the old statesman, or experienced veteran, fraught with politics and discipline, a loss to his country ? And, if a resentful exile, may he not prove an accession to its enemies ?

‘ With respect to the pretended ability and knowledge, the superiority is more dangerous than useful ; in a wholesome republic (and we are not now discussing the subject of one corrupted) a sound and plain understanding is the most faithful, and surely an adequate guide in the straight road of virtuous administration ; and whoever talks of the necessarily difficult and crooked paths of government, is to be suspected of meaning treachery on the way, and is to be guarded against, as one desirous of bewildering those he is hired to direct, that his insufficiency may be less apparent, or treasons more secure.

ungrate-



ungrateful to a constituent thereof (speaking of the Ostracism of Miltiades \*) in a vicious sense.

Character of Sparta †.

\* ‘ Each citizen who assembled for the Ostracism, or other mode of judicature, met to consider of the safety and weal of the republic; from the moment that he was in his public capacity, no other than public views were to influence his vote; the question was not, whether the man proceeded against had hitherto been of service, but whether in future he might be of disservice to the state; he was to consider himself as an advocate retained on the part of his country; that its safety and well-being then and thenceforward depended on his voice, and that it was not justifiable to reject the merest surmise of danger to many, in favour to one; no lustre of private character was to dazzle and draw his attention from the common weal; if a thought of the man intruded, it was derogatory to the duty of the citizen:—“ Miltiades behaved justly in the Chersonese;”—“ True, but he there assumed the ensigns and honours of royalty;”—“ His manners are plausible, his eloquence popular, his valour approved;”—“ It was the very character of Pisistratus;”—“ Remember the victory at Marathon;”—“ Doth not himself remember it too much!”—“ His enmity with the Persian king must surely be irreconcilable; for could Darius forget the hardy proposal made on the banks of the Danube?” “ Aye, but when Tissaphernes sent stores to Attica, it was on the intercession, and to the faith of Miltiades alone, that he would consign them.”—Says Nepos, “ *Hæc populus respiciens maluit eum innoxium plecti, quam se diutius esse in timore.*”

† ‘ The Spartans indeed were equally attached to their Sparta, but not equally to the common welfare; to account for this exception we must observe, that institution with them improved not nature, but supplanted nature with habit; that habit transcends not its practice, and that their devotion was thus bounded by the maxims and exercise of duty prescribed to the narrow circle of their own state.’—This is ingenious, but can it be said of those who fell at Thermopylæ?

Chap. XIII. On great men. The author looks on great men as factitious beings \*.

---

\* ‘ The further the analysis is pursued, the more rational the “*nil admirari*” of the old Nūmicus will appear; the more we shall be led to think that they are much indebted to casualties for their elevation; and remarking the extravagancies on which their pretensions to superiority are often founded, perhaps imagine that merit as well as opulence is in the hands of fortune, whilst by her good favour crimes are aggrandized into heroism; and vice, which in a meaner state was turned from in abhorrence, becomes respected in its excess. Even the real virtue which some few times hath found its way to pre-eminence, perhaps was not of a more sublimate or ethereal temper, than that of myriads depressed in oblivion: as the statue of Memnon in Ægypt, which spoke when the rising sun beamed upon its head; so many a seeming block in private life might vivify, were a timely ray of fortune directed to its recess of spirit. Perhaps those minds, endowed with the most transcendent qualities, have through every age passed with little notice, and without general esteem: the soldier who asked Miltiades “wherefore he wore the laurel his country had won;” if he spoke not from envy, was of more intrinsic worth than Miltiades: some alloy is necessary to make a character current. The younger Pliny well observes, “That genius cannot alone struggle into day; it must be drawn forth by season and circumstance; nor will these suffice, unless too it be abetted by the patronage of social favour and introduction.” Is there a man so visionary, and so little practised in life, as not to know that the price of public notice is the abasement of many parts essential to the theory of exalted virtue? The candidate must often prostitute his opinion, if not his morals; it is the only key to the barrier of vanity; and if he disdain that path to the good graces of mankind, he had better forego all hopes of attainment: and after all, and even the most brilliant exertion of ability, the simple reason of preference will often prevail against him, which raised Poppæus Sabinus to the favour of the Emperor Tiberius;

2

“*Nullam*



“ *Nullam ob eximiam artem, sed quod par negotiis, neque*  
 “ *supra erat ;*” a policy in choice well deserving attention.

‘ The subtilty of intellect, or spirit of enterprize, or what else may enter into the composition of those we vulgarly term “ great men,” are particularly to be guarded against in popular governments : ascendancy of private character may discompose the union, or corrupt the virtue of the people ; favour to particular men may beget factions in the state, and social love recoil from the extent of patriotism to the narrow circle of a party ; then is it retreated midway to domestics and to self-interest ; self-interest in its turn will quickly sway, and the commonwealth be distracted with various and private influences. Even a virtuous man too much distinguished and exalted above his peers, may open this sluice to the ruin of his country : let us draw a character more dangerous, as more fitted for self-elevation ; let us delineate the hero of Salamis : his mind was of a sublimate and active spirit, that pervaded in a momentary course, the past, the present, and the future ; and had a command of experience, subtilty, and foresight, for the exigencies of the hour, or for the protractions of policy ; quick in thought, and tardy to execute ; or dilatory in purpose, and immediate and bold in penetration, as juncture necessitated, or as season required : no scheme was too deep for his capacity ; no enterprize too hardy for his courage ; he had not the winning softness, but he had the force of eloquence ; his tongue was not persuasive, but commanding ; its art was the simplicity of truth : when he spoke, it was not a plausibility of address, it was not a specious show of argument, or an appeal to the pathetic, that drew the favour of the assembly ; but a something comprehensive, intuitive, prophetic, a something of genius that rivetted the attention, and on the self-diffidence of the hearer raised an uncontrollable command ; the minds of the audience were amazed and daunted into acquiescence, even when not argued into conviction ; and the artful rhetor forgot his act, and the opinionative were abashed before him ; such and like pre-eminence of character was fatal to the commonwealth of Athens : Miltiades prepared the way for Themistocles ; Themistocles for Pericles : crouching to

## Expedition of Xerxes fatal to Greece \*.

Remarks

the successive ascendancy of their great men, the people were habitually brought to consider their popular state as dependant; and rather to confide their public weal to the abilities of a statesman, than to the wisdom of the constitution: they insensibly deviated from the sound and simple principle of conduct adopted by their forefathers, and to a free progress in the straight road of virtue, preferred a leading string in the maze of politics: they were then often led to injustice, often bewildered in ruinous practices, often betrayed to bloody and useless expeditions; at length inured to subserviency, they were at times the means of glory and power to the ambitious, tools to the crafty, wealth to the avaricious, dangerous to good men, and a subterfuge to the criminal. We shall find other causes co-operate, but much of these evils is imputable to the ascendancy of great men: let not the ostracism be too much reprobated; for were it not for that weapon with which the leaders of the people buffeted and depressed each other, the republic of Athens had not long withstood the meanest pretender to usurpation.'

\* 'The expedition of Xerxes, though successful to the invader, was not the less fatal to Greece: the profusion of gold and silver found in the Persian camp after the battle of Platæa, and the inundation of wealth poured into the country from the several other victories, accelerated greatly the progress of particular accumulation, and of general luxury; private citizens became distinguished, and soon distinguishable alone by their superior opulence: Cimon, whose patrimony we are told was insufficient to discharge his father's debt to the public, suddenly became possessed of so great wealth, that feasting the commonalty of Athens was to him an ordinary expence.

'The redemption of the captives too returned a prodigious sum to the conquerors; and the multitude who were not ransomed, taking the menial trades and services from the citizens, taught them a fatal lesson of indolence, pride, and overbearance: Other slaves were sent to the silver  
mines



## Remarks on the institutions of Lycurgus \*.

Remarks

---

mines in Attica, which, although, according to Xenophon<sup>s</sup> worked from time immemorial, had hitherto been productive of a scanty revenue; but were now likely to be laboured with a toilsome assiduity that promised the most abundant returns. So many springs of corruption at once burst the sod! the sluices they tore up, the stoppages they bore away, and channels they pursued, shall be delineated in their proper chart.'

\* 'The education of the Lacedemonian youth pretended less to teach them than to confine them to the best road; to fix them in a singular walk of virtue, guarded by dæmons and bugbears, wherein they were goaded on by shame and pride, and frightened with whips and marks on the minutest tendency to linger or to deviate, till, in fine, habit hardened or conciliated their minds to the rugged way. This institution however so much outraged nature, and so much infringed her original claims on various temperature of passion and of mind, that the legislator foresaw she must ever be on the watch to assert her rights, and invalidate his system; it was his policy therefore to leave as little inroad to her as possible, and to cut off all connexion with those, whose examples might too amiably enforce her interests and cause: Lycurgus permitted no strangers to sojourn in his city, nor his citizens to travel into strange countries; even war was forbidden to be often waged with the same people; as from a too familiar view of foreign manners, being a corruptive intercourse; the apprehension of teaching the enemy, I think, mistakenly attributed as his motive, for the Spartans knew less of the arts of war than any of the Greeks: at the investment of the Helots in Ithomæ, the Spartans avowedly called in the Athenians to assist, not being themselves expert in the conduct of a siege. Indeed, in bounty to mankind, Lycurgus, having adopted such a scheme of government, could not do less than study its immaculate continuance; for having treated men as wild beasts, he had made them so; his plan was to chain, and not to humanize; and the loosening

Remarks on the exile of Aristides\*. The XVth, a capital Chapter throughout—Fine character of Pericles—Observations on the spirit of trade†.

The

loosening of the fetter might be equally fatal to his people, and to their neighbours.

\* The duration and commerce of the Persian war had served much to relax the Spartan severity, and having transgressed the strict letter of their discipline, they had no just theory of ethics whence to redress the evil; and they rushed headlong into every kind of barbarous insolence, and unpolished debauchery.

\* The exile of Aristides *the just* hath suggested subject of sympathetic declamation and ill-timed reproach on this jurisdiction to Plutarch and others;—but Aristides was a man most dangerous to the commonwealth; others had their ambition, their plot, and their party; but *he* sought to make a party of the people against their constitution: It was he who moved decrees repeatedly extending their power and privileges, breaking in upon the wise and distinctive regulations of Solon, levelling the degrees of Census, and opening even the archonship to the citizens at large: his banishment was a proof of their virtue; that of the profuse Cimon, of their moderation; that of Themistocles, of their wisdom.

† That a state should by degrees mould to the spirit of its constituents; that an humane and impartial legislation, tending to favour the occupation of the citizen, should attract the foreigner; that the public polity should profit of the concourse, and increase in funds and population; that industry should lead to riches, and riches to authority; that each citizen should seek that channel through which his pride, his pleasures, his ambition, his every passion was to be gratified; that, in a word, from the advantages of trade and navigation, a commonwealth should become powerful, and its constituents polished and opulent,—are subjects too well understood to need further detail! but this over-nutritious stimulative to greatness, bears it not somewhat poisonous and destructive in its consequences?—runs not such a state the career of a midnight revel,



The versatility of Alcibiades may have been nothing wonderful; he might early have possessed the art, not so com-

---

revel, progressive through the various steps of civility, wit, and spirit, to the conjoined weakness and hot passion of ebriety; till grown drivelling and torpid, it is oppressed without resistance and removed at pleasure? In the moral, as in the physical world, the point of maturity is but that of a moment, whilst increase and decrease have their periods, and, in general, of reciprocal duration: with the same haste a commercial nation accedes to empire, it speeds to dissolution; and the very circumstances which first opened the prospect of success, prove the cause of its downfall.

‘ Application and frugality, the first promoters of trade, finally become victims to the very success of the enterprise; the importation of luxuries gradually enervates the industry that is in pursuit of them; the influx of money at once enhances the value of the manufacture, and renders the artificer indolent; other nations, not yet emerged from competency, undersell the articles of life; some subterfuge, or resource must be found to evade the rivalry, —the liberal arts have perhaps followed commerce to her elevation; their assistance is now required, invention is racked, and workmanship studied of the most exquisite kind, to allure the sense, and put the comparison of price at a distance; then too the mere underling artificer grows idle and monied, and puts in his claim with the rest to be dissolute and luxurious:—thus the whole community becomes corrupt, and begins to weigh light in the scale of nations. The last resource from immediate ruin is the restriction of what it actually possesses to domestic circulation, nor can this preserve it long; a marine army is its only defence, and such navy is not to be supported but on the basis of a commercial one.

‘ Wealth, though the least certain mark of happiness, is the surest object of envy; avarice and impatience of inferiority beget envy and discontent in the neighbouring states; the pride of riches knows not how to concede; a private argument becomes a public quarrel; war is declared;

common in those days, of polite insincerity—Noble character of Socrates—Short character of the Roman and Greek histo-

clared; the fleets are found on the decline, the number of artizans is multiplied ten-fold, of sailors decreased; no longer invincible at sea, the commonwealth must have forces too by land; but whence are they to be drafted? the selfish citizen pleads occupation, the countrymen are but few; mercenaries must of course be collected; still the republic is wealthy, and under hireling banners, it opens a campaign at least with splendor: but these troops fight not their own cause; they are quickly dispirited by loss, they are mutinous in success, they are unsupportable to the country, they are exhausting to the state, and whether victorious or not, the war concludes in ruinous debt and impoverished resources.

Such is the obvious career of every state subsisting on its commerce and depending on its navy, without enumerating the intermediate casualties, to which it is more especially and in its very nature exposed; of these some, and the most fatal too, may originate in its very force and opulence;—such is the facility its navy affords of great and distant enterprize, too often suggested by a vain people, and adopted by a corrupt administration; little considerate that the wealth and power of the nation are then on a single venture, and as what is idly undertaken, is seldom wisely pursued, are generally on the worst of ventures. To the general tendency towards decline, and to the phrenzy of expedition, let us add fortuitous losses and a defective government, and we then have in view the evils which co-operated to hasten on the republic of Athens in its ruinous course, and which accelerated the hour of dissolution. The town thronged with slaves, merchants, allies, and foreigners, of all sorts, exposed not to immediate view the ravages which pestilence and war had made in the numbers of the citizens; fourteen thousand and forty were numbered in the census of Pericles at the commencement of hostilities, but five thousand were the most that ever from this time assembled on the most general and important concern; yet the streets wore the appearance of plenty



historians, and critical comparifon of Xenophon and Cæfar—Good account of the Athenian manners \*.

The mere English reader will, I think, know more of Athens from this publication, than from any he has yet feen; and the claffical reader, who ftudies the Grecian hiftorians and philofophers, will henceforward ftudy them with Mr. Young before him. May he rife from them, with Mr. Young's feelings, and may he preferve them unadulterated by the intercource of the world, to his laft moments!

---

plenty and population, the commonalty were delighted with the view, and maddened with that elation which each demagogue for private purpofes had artfully wrought up, and now coloured afrefh with the Argive treaty, they gave ear to every flattery, and filled with the admiration of the fpeaker, and of themfelves, harmonized their vanity with his ambition, and accorded to the moft extravagant projects of new and extenfive conqueft.

\* ‘Viewing the fociety of Athens in fome lights, virtue, wifdom, and learning, feem to conftitute the only diftinctions; viewing it in others, avarice and vice bear unqualified fway; complicating the general fcene, we behold the picture of Parrhafius, who, in framing his perfonification of the Athenian afsembly,—“*voluit varium, iracundum, injurium, inconstantem, eundem exorabilem, clementem, mifericordem, excelfum, gloriofum, humilem, fugacem, et omnia pariter oftendere.*”—Such particularities as feemed neceffary to elucidate this picture, and, in fome inftances, to extend its fubject, and heighten its colour, I have cursorily adduced; a further detail of mifcellaneous cuftoms would be more prolix and digreffive than fuits the tenor of this treatife.’

## A R T. II.

## E L E G Y, by HALLER.

*In Morte della sua seconda Moglie.*

A H troppa a lungo io tacqui,  
 Mia dolce Elisa, e troppo a lungo omai,  
 Altro non fei che inumidir di un muto  
 Lagrimar la tua tomba : odi una volta  
 Le mie meste parole ; io non vo' farle  
 Ad altri udir che a te, cara, a te sola.  
 Sarà fido e segreto il mio lamento,  
 Com' era il nostro amor. Ma che ? potria  
 Sulla mia giusta angoscia i biasmi suoi  
 Spargere il mondo ? lieve  
 Fu la perdita mia ?  
 Chi dovrà mai, s' io non la piango, questa  
 Pianger morte funesta ?  
 Oh mi si additi un infortunio eguale ;  
 Ed io con altro cor del pari afflitto  
 Dividerò di piangere il diritto.  
 Passo gl' interi giorni  
 In idee luguberrime sepolto  
 Quanto ah ! quanto m' è grave  
 Questo riposo e questa  
 Tranquillità non vera !  
 Privo il mio cor di speme.  
 Qual mai può aver conforto ?  
 E vi si oppone il mio voler pur anco.  
 Se stesso il cor detesta,  
 Se agitato non è : nemico a quanto  
 Dissipar suole i pensier mesti, e chiuso  
 Di cupa solitudine nel manto,  
 Pago non è che quando i suoi martirj  
 Risente estremi, e puote  
 Sfogar del suo dolore i sensi occulti  
 Liberamente in lagrime e singulti.

E forse



E forse i miei sospiri  
 Giungono, o cara, infino a te. La pena  
 La pena mia che mi tradiva, venne  
 A scovrirti la prima il tuo periglio.  
 Tu vedesti il mio duolo, e tu sapesti  
 Il pianto contener; però che l' alma  
 Più che i tuoi proprj mali,  
 Ti ferivano i miei. Mentre io potea  
 Infra le braccia mie stringerti ancora,  
 L' aspro timor dell' infortunio mio  
 Già in mille parti divideami il core:  
 Ed or di questo core, or che per sempre  
 Lasso me! t' ho perduta,  
 E ogni lampo di speme è già distrutto,  
 Quale qual esser dee l' orrore e il lutto!  
 Tu lo conosci questo cor, tu fai  
 Sì fai com' ama: di te sola pago  
 Schivo d' ogni altra gioja,  
 Non mai diviso, e a chi si diè sol sacro.  
 Sai con qual forza io stesso i nodi strinsi  
 Che mi univano a te; fai come tutto,  
 Senza te mi mancava;  
 Come potevi sola  
 Tu quell' istante raddolcire, in cui  
 Del mio duolo eri afflitta, e il mio dolore  
 Raddoppiato piombava in sul mio core:  
 I sicuri consigli a te dappresso  
 Io ritrovava: sola spettatrice  
 Eri del ben che il Ciel su me spargea,  
 Fedel compagna nelle gioje oh come  
 M' eran per te più dolci,  
 M' erano d' ogni gloria assai più care.  
 Spuntar sul ciglio mio vedevi appena  
 Malinconica nube,  
 Che ridenti conforti entro il mio seno  
 Il tuo labbro infondea. Tenera sposa,  
 Oh quante volte oh quante  
 Al vivo aspetto del tuo nuovo affanno  
 Io condonnava il mio dolor tiranno.

Bella felicità de' giorni miei,  
 Fuggisti qual baleno,  
 Non lasciando di te vestigio alcuno.  
 Tutto si dileguò, siccome sogno  
 Di meschinel che d'esser te si crede:  
 Magion lugubre, camere deserte,  
 Che abitai fra' piaceri;  
 E da cui la mia doglia oggi mi caccia  
 Di loco in loco disperatamente,  
 Voi la sua immagine mi mostrate, voi  
 Ricordatemi ognor ch'ella qui il passo  
 Volgeva or sola, or coll' amato sposo,  
 Là stava affisa, e qui prendea riposo.  
 \* Il loco è questo il loco, ove il tuo figlio,  
 Tua viva immagine, ricevè gli estremi  
 Ampleffi tuoi; il loco è questo dove  
 Con una voce languida e interrotta  
 Dicesti: io moro; e che fia del mio sposo?  
 Il loco è questo, dove  
 Un' angolci improvvisa  
 La parola ti tolse ed il respiro.  
 Più non restommi del tuo amor, che quella  
 Soave aria d'amor pur messaggiera;  
 E quegli ultimi sguardi  
 Fermi sul ciglio mio,  
 Che parean quasi dir: per sempre addio.  
 Che cor! che amabil core!  
 Vi fean la fede e la dolcezza il nido:  
 Alla mia patria ne chiedete e a quelle  
 Città remote, onde fu tratta; il primo  
 De' guardi suoi le fea già serva ogni alma.  
 Promettea molto, e mantenea più ancora.  
 Non senso mai di scaltra invidia, a cui  
 Fanno i difetti altrui  
 Piacevole lusinga; mai desio  
 Di frivoli diletti;  
 Mai quell' orgoglio ingannator, che prende  
 Maschera di virtude,  
 Onde aver di virtù la gloria e il nome;  
 Mai germe alcuno d'avarizia in quella  
 Non fu mai scoperto anima bella.

\* A beautiful stanza.

Da



Da una mal ferma passion, che a degno  
D' amarfi non s' appiglia illustre oggetto  
Languido e sensual nasce il piacere ;  
E di volgare amor tali per poco  
Sorgon le fiamme, cui lievi sospiri  
Estinguon dopo morte in pochi istanti.  
Per me, per me fra quanti  
Sono gli oggetti della terra tutta  
Non amai che te sola :  
Nè chiaro honor di cuna,  
Nè piacer nè fortuna  
Io ricercava ; io te sola volea.  
Sì che t' avrei prescelta  
Sovra tutto il creato ; ed or pur anco  
Io non dubiterci  
Se a me dell' universo  
Fosse offerto l' impero  
Di preferirti all universo intero.  
Ma tu frattanto in un soggiorno fiedi  
Ove sembrar degg' io  
Tropo picciolo oggetto agli occhi tuoi ;  
Ove nulla risveglia amor che a Dio  
Inferior si trovi ;  
E di dove tu forse in sulla terra,  
Ma per sola pietà, gitti uno sguardo :  
In un soggiorno in cui  
Alma beatitudine perfetta  
Questi ben passeggeri ha in tutto assorti ;  
Questi ben puerili  
Retaggio oimè ! de' miseri mortali ;  
In un soggiorno in cui sciolto da' frali  
Lacci lo spirto, e giunto  
Siccome a sua maturità, levato  
Sovra penne immortali  
Oltre la sfera degli uman desiri,  
Vede quel che credea, gode quel ch' era  
Il primo oggetto di sua speme vera.

## A R T. III.

*An History of early Opinions concerning Jesus Christ, compiled from original Writers; proving that the Christian Church was at first Unitarian. By Joseph Priestley, LL. D. F. R. S. 4 vols. 8vo. Johnson.*

**T**HIS work is dedicated to Mrs. Rayner, and the dedication does high honour to that lady's character.

The most remarkable parts of the preface are the following :

‘ In composing this work, I can truly say that I have spared neither time, labour, nor expence. When I formed the design of it, I was determined to do it from *original* writers, without even looking into any modern author whatever. I therefore perused all the books of which a catalogue will be given at the close of the work (which are all that I could purchase, or conveniently borrow), with as much care as I thought the nature of each required, having only one object in view ; and I did not knowingly overlook any passage that promised to throw light upon the subject.

‘ Having collected and arranged these materials, furnished by those original authors, I applied myself to the reading of all the modern writers of any reputation for learning in ecclesiastical history, whether their opinions were the same with mine, or not. But the addition that I made to my own collection of authorities, by this means, amounted to very little, not more than about twenty or thirty, and those, in general, of no great consequence. What more I could have done I cannot tell. By delaying the publication a year or two longer, and revising the work again and again, I might, no doubt, have made it more complete, especially as a *composition*. But with me this is no object at all ; and the improvement that I might have made in the work in other respects would not, I think, have been very material.

‘ With great tranquillity and satisfaction, therefore, I now commit this history to my friends, and to my enemies ; sufficiently aware that it is not without its defects,  
to



to exercise the candour of the former, and the captiousness of the latter. But no work of this extent, and of this nature, can be expected to be perfect. I have myself discovered great mistakes and oversights in those who have gone before me; and, notwithstanding all my care, I shall not be surprised if those who come after me, especially if they walk over the same ground more leisurely than I have done, should find some things to correct in me. To make this as easy as possible, I have printed my authorities at full length. But I am confident, that all my oversights will not invalidate any position of consequence in the whole work; and this is all the real *inquirer after truth* will be solicitous about.

‘ My Arian friends, I am well aware, will think I bear peculiarly hard upon them; and I frankly acknowledge it. I think theirs to be an hypothesis equally destitute of support in the scriptures, in reason, and in history. There is, I even think, less colour for it than for the trinitarian doctrine as it stood before the council of Nice. For afterwards it became a perfect *contradiction*, undeserving of any discussion.

‘ It would give me much pain to offend my Arian friends, as I fear I shall do in this work; because for many of them I have a great esteem, for some of them as great as I have for any living characters whatever. But I flatter myself that, as they know me well, they will be satisfied, that all I have advanced arises from the fulness of my persuasion with respect to the fallaciousness of their principles, and my earnest desire to recommend to them a system better founded than their own.

‘ They will more particularly be offended at my not allowing them the title of *unitarians*. But for this I have given my reasons; and I respect them as *good men*, and *good christians*, which is of infinitely more value. Besides, the title of *unitarians* is that which had always been given to those who have of late been called Socinians in this country, till Arianism was introduced by Mr. Whiston, Dr. Clarke, and Mr. Pearce, at a time when the old unitarians, such as were Mr. Biddle, and Mr. Firmin (those most respectable of men), were almost extinct. We therefore only reclaim an old possession, and by this means

means get quit of a denomination from a particular person, which is never a pleasing circumstance. But let my *reasons* be considered, and by them I am willing to stand or fall.

‘ There is one particular subject on which I have much enlarged in this treatise, and about which I had no intention to write at all, when I began to collect materials for it. It is the *miraculous conception* of Jesus, concerning which I had not at that time entertained any doubt; though I well knew that several very eminent and learned Christians, of ancient and modern times, had disbelieved it. The case was, that, in perusing the early Christian writers, with a view to collect all *opinions concerning Christ*, I found so much on this subject, that I could not help giving particular attention to it; and it being impossible not to be struck with the absurdity of their *reasoning* about it, I was led by degrees to think whether any thing better could be said in proof of the *fact*; and at length my collections and speculations grew to the size that is now before the reader.

‘ It has been my business to collect and digest *facts* and *opinions*, and it will be his to form a *judgment* concerning them. What I myself think of them he will easily perceive, because I have frankly acknowledged it; but that ought not to bias him. I rather wish that it may operate to awaken his suspicions, and lead him to examine what I have advanced with the greatest rigour. To assist his judgment, I have kept nothing back that has occurred to myself, or that has been suggested by others; and in order to collect opinions with more ease, I first published this article in the *Theological Repository*, as I also did that relating to the intricate business of Platonism.

‘ I am well aware that what I have advanced on this subject will give my enemies fresh occasion for raising a clamour against me. But they cannot, with this new provocation, add to what they have already said of me. If they tax me with mean artifice, base dissingenuity, gross ignorance, and the most wilful perversion of the authors I quote, there will be nothing *new* in it. My ears are now accustomed to these charges, and callous to them; so that I receive them as things of course. And though I, no doubt, wish to stand better with my readers, and to  
pass



pass for a fair and earnest, though fearless enquirer after truth (because I believe myself to be so) it is, from habit, no great pain to me to be considered in a different light : to my enemies, therefore, who have already calumniated me so grossly, I make no apology, and of them I ask no favour. I should sue in vain if I did.

[ To be continued. ]

---

A R T. IV.

*Translation of M. SAURIN's Sermons, 5 vol. 8vo. by Mr. ROBINSON.*

THIS translation does not appear to me altogether a very happy one; as I could prove at full length, were it necessary: it will, however, serve to give some idea of the great Christian orator I have undertaken to say something of. Should the English reader desire to know more of him than the specimen, I will beg leave of the public, to give my own translation.

Mr. Saurin, whom I have read from my infancy, has always appeared to me one of the *greatest* orators which the world ever produced. He had a fine figure, and his talents at recitation were at least equally excellent with what I have to produce of his compositions. I have heard my father say, that, when he was to preach, the distinguished men of Holland used to flock from all parts to hear him; nor did any Ambassador at the Hague, Catholic or Protestant, allow himself to be absent.—He had a son who did not answer what one would have expected from such a father; and he died himself, the victim of a broken heart, occasioned by the jealousy of a colleague, who took *mean* occasion, from his having hesitated about the lawfulness of disguising the truth on certain occasions\*, to excite the synod of Holland against him!

---

\* In his discourses on the bible, in speaking of the story of Rahab the harlot.

M. Saurin's most distinguished compositions, if any thing can be called distinguished where a very great proportion is entirely good, are the conclusion of his Sermon, on *Transitory Devotions*, preached on the New year's day of the year 1710; and the extempore prayer he composed almost the instant that the States-General, having received news of the victory of Malplaquet, went to church to return thanks for it. The prayer, with perhaps some other select pieces, I shall reserve for some future numbers; the conclusion of the sermon I will give now, both in French and in English. I give it in English, and shall beg leave to subjoin a remark or two on the beauties of the composition, because I am persuaded, that, as Demosthenes is said to have made *himself* what he was by translating the speeches in Thucydides, *the* preacher, who is to rise in England will make himself great by translating M. Saurin. And if he does so, he will probably do great service to the language of his native country; for whatever may be said of hasty translations, translations for reviews, or by reviewers, if a language is to be enriched (and that ours is stationary I have not yet been informed by any respectable authority), it is only to be done by translation. Hence, an ingenious and sober man may transport new idioms which in time will become old ones; here he will learn the power of words, and, compelled by his own necessities, when occasion forces him, create new ones; hence he will draw new forms of composition, some from the ancients, and some which the ancients did not know.—As to Saurin, the theological sentiments may vary, the learning may be greater, a little tediousness may now and then be avoided; but for knowledge of the human heart, for happy application of scripture, for true pathos, for the terrific, for the elegant, (specimens of every one of which are in the composition I am about to offer the public), I do not know where such a master of pulpit eloquence is to be found. Those, however, will taste him most, and imitate him most happily, to whom a knowledge of the ancient masters has given to see keenly his defects, as well as to feel his beauties.

One



One word more to the cool, prejudiced, phlegmatic, or unchristian reader.—To taste oratory that has any age, you must accommodate your taste to the circumstances of the times in which it prevailed, and to the opinions then in vogue. The sermon before us was pronounced—at a time when the spirit of religion was very general—in the midst of a war that was partly religious,—before a congregation of Calvinistical dissenters, who had high notions of *peculiar* graces attending the participation of the holy sacrament—and who were refugees in the midst of a great people, who had received them into their bosom—by a preacher who had himself suffered persecution—on the first day of a year which succeeded one (the year 1709) remarkable for great events, great convulsions, and great distresses of all kinds. Whoever takes this along with him as he reads, will, I am persuaded, be of my mind, that Demosthenes would not have done much better on the same occasion; and he will unavoidably make many comparisons between Philip, and Lewis XIV, who is introduced at the end, by a stroke of eloquence, I will venture to say, at least equal to the *ματὲς ἐν Μαγαδωνί*.

The text is taken from Hosea, chapter vi. v. 4.

“ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away.”

After having treated his subject very fully, and concluded his second part, by reminding his congregation of the judgments of God against sinful nations in general, Mr. S. bursts into his application thus :

‘ Mais pourquoi remonter ainsi jusqu’ aux plus anciens périodes du monde, pour prouver une Vérité qui frappe nos yeux & dont nous avons présentes tant de sanglantes démonstrations? S’il y a eu une année depuis la fondation de cet univers, s’il y a eû une année propre à prouver ces terribles vérités, c’est celle que nous venons de finir. Les funestes événemens dont elle a été marquée, & dont nous avons été, sinon les victimes, du moins les témoins, sont trop récents & trop connus, pour que nous nous arrétions à les retracer. Elle sera proposée, cette année, à la postérité la plus reculée, comme un des exemples les plus éfrayans

de la vengeance divine. Les prédicateurs à venir l'alegueront comme St. Jude autrefois la subversion de Sodome & le déluge universel. On dira à vos descendans, que l'année mille sept cens neuf, la patience de Dieu lassée envers l'Europe, envelopa dans une même condamnation l'ami, l'ennemi, presque toute l'enceinte de cette belle partie du monde. Ils diront qu'on vit tous les fleaux de Dieu de concert, déchainés pour perdre les peuples. Ils feront parcourir à leurs auditeurs les vastes païs du Nort, & montreront le Boristhéne teint de sang, la contagion allant avec rapidité comme sur les ailes du vent d'une ville à une autre ville, d'un royaume à un autre royaume, d'une province à une autre province, ravageant dans une semaine tant de milliers de personnes, tant de milliers dans une autre. Ils parleront de ces monarchies, l'objet des prétensions de deux princes, & par les sanglantes images des exécutions qui y ont été opérées, ils feront douter si c'étoit le desir de conquérir ces royaumes, où le desir de les détruire, qui avoit armé le bras de ces rivaux. Ils représenteront le théâtre sanglant de la Flandre, & peindront, sur tout avec de vives couleurs, ces troupes animées d'une égale fureur, les unes pour défendre des postes, qui sembloient n'avoir besoin que d'eux-mêmes pour leur défense; les autres pour atâquer des retranchemens que l'art & la nature sembloient avoir mis hors de tout atteinte. Ils montreront ces diverses troupes acharnées, donnant un spectacle de fureur inouï jusques alors, se portant des coups réciproques, soit par la grandeur de la défaite, soit par le prix de la victoire. Ils parleront de ce royaume l'un des plus fertiles de l'Europe, & ils rappelleront cette disette, en ceci plus cruelle que la famine, qu'elle fait souvent périr d'une mort plus lente. Ils feront entendre le laboureur hurlant sur les grands chemins : Ils représenteront *une féroçité soudaine s'emparant de tous les esprits, les hommes se saisissant des convois publics, s'arrachans le pain les uns des autres, ne reconnoissans plus de retenue, plus de bonne foi, plus de religion.*

Tant de victimes immolées à la vengeance divine, M. F., tant de fleaux ravageant l'Europe, tant de coups ébranlant la terre, sur tout tant de part que nous avions aux crimes qui avoient allumé le courroux du ciel, sembloient bien devoir faire crouler les fondemens de cet état, & enlever d'une mort violente la plus grande partie de ces auditeurs



diteurs. Cependant il subsiste encore cet état, graces à tes miséricordes infinies mon Dieu, il subsiste encore cet état; & quoi qu'affligé, quoi que pressé, quoi que lassé d'une guerre longue, cruelle, il subsiste avec autant de grandeur & autant de gloire qu'aucun état de l'univers. Et ils subsistent encore ces auditeurs, graces à tes miséricordes mon Dieu, ils sont encore sous nos yeux, & par une espèce de miracle, ils ont été préservez jusqu'au commencement de cette année. Que dis-je qu'ils ont été préservez? Ils ont été couronnez. Et comment commence-t-elle cette année que nous ne devons jamais voir, cette année marquée de tant de fleaux, de la peste, de la guerre, de la famine, comment commence-t-elle pour nous? Elle commence par l'ouverture des cieux. Elle commence par notre participation à ce qu'il y a de plus auguste dans la religion. Elle commence par la descente du Saint-Esprit dans nos cœurs. Elle commence par le renouvellement de notre alliance avec Dieu; & s'il m'est permis d'ainsi dire, elle commence, par l'aveu que Dieu nous fait, que son amour pour nous ne lui permet pas de nous détruire, quelque dignes que nous soyons d'être détruits: *Comment te mettrois-je Ephraïm? Comment te livrerois-je Israël? Comment te ferois-je tel qu'Adama & que Tseboïm? Mon cœur est agité au dedans de moi: Mes compassions se sont toutes ensemble échauffées. Non je n'exécuterai point l'ardeur de ma colère; je ne retournerai point à détruire Ephraïm.* Ah! pourquoi faut il qu'une joye si vive soit mêlée de la juste crainte que vous abuserez de ses graces? Pourquoi faut il qu'à travers de tant de bienfaits, nous soyons contraints de voir un avenir de vengeance? République chérie du ciel, & sur laquelle Dieu a continuellement les yeux depuis le commencement de l'année jusques à la fin, pourquoi faut il que nous te fassions aujourd'hui de si tristes augures, en te faisant de si tendres vœux? Et vous fidèles qui nous écoutez, pourquoi faut il qu'en vous souhaitant une année heureuse, nous soyons contraints de vous en anoncer une funeste?

Car quel garant avons nous, que cette année sera plus sainte que tant d'autres? Quel garant que cette communion sera plus efficace que tant d'autres? Quel garant que ces résolutions auront plus d'influence sur notre vie que tant d'autres? Quel garant que cette dévotion ne sera pas comme tant d'autres, *une nuée du matin, une rosée de l'aube du jour qui s'en va?* Et par consequent, quel garant avons nous, que ce n'est point  
ici

ici la dernière année de cette République? Quel garant, que ce n'est pas la dernière communion, & la dernière invitation de la grace, pour plusieurs de ceux qui nous écoutent?

Ah M.F., Mes chers Freres, voici Dieu qui nous *charpente* encore par ses prophètes, pour me servir de l'expression qui suit immédiatement mon texte; le voici qui vous *tuë* encore par les paroles de leur bouche; le voici, qui en la présence de ses anges qui assistent dans ces assemblées, le voici qui vous dit encore: *Que te ferai-je Ephraïm? Que te ferai-je Juda? Puis que votre piété est comme la rosée du matin qui s'en va.*

Deux grands motifs parmi tant d'autres, deux grands motifs, vous pressent aujourd'hui à la conversion: votre participation au sacrement de l'eucharistie, auquel vous avez participé ce matin: l'incertitude de votre vie, que vous retrace le renouvellement de cette année.

Votre participation au sacrement de l'eucharistie, cette paix de la conscience, ces consolations intérieures, ces douceurs inénarrables, ces *joyes inenarrables & glorieuses* que vous avez senties ce matin, si vous les avez senties véritablement, & si ce ne sont pas là, par rapport à vous, des idées destituées de sens & de vérité: Quoi! quatre jours, quatre jours éface-roient ils ces impressions? Quoi! une société mondaine, une tentation des sens, une raillerie profane, vous feroient elles fausser tous vos sermens, & violer toutes vos résolutions? Ne tombez point dans la puérilité dont nous vous parlions dans le corps de ce discours: ne croyez pas que ces grandes vérités qui vous remplissent aujourd'hui, cesseront d'être, parce que vous cesserez d'y penser. Jesus est mort pour vous: Jesus s'est donné à vous: Jesus vous demande votre cœur: Jesus vous promet une éternité de félicité: cela est vrai aujourd'hui, cela sera vrai demain, dans huit jours, au milieu de vos tentations & de vos plaisirs. Et que pourroit donc vous offrir le monde qui vous tint lieu de ce paradis qui est descendu dans votre conscience, de ce rédempteur qui s'est donné à vous ce matin d'une manière si tendre?

A ce premier motif, ajoutez celui de la vanité de la vie, vanité que vous retrace le renouvellement de l'année. Je sai combien ce motif est foible sur le plus grand nombre de nous. L'idée du passé nous rassure pour l'avenir, & parce



parce qu'on n'a jamais été mort, il semble qu'on ne doit jamais mourir.

Mais M. F., vous nous forcez aujourd'hui de retracer à vos yeux les plus lugubres images, dont ils puissent être frapés. Vous nous forcez de r'ouvrir toutes les playes, qui commençoient à se fermer, & d'anticiper sur toutes les larmes, que vous ferez apeller à répandre dans le cours de cette année. On ne peut pas nous détacher de la terre, il faut nous en arracher.

Vous trompoit on l'année dernière, quand on vous dénonçoit, que plusieurs de ceux qui en voyoient le premier jour, & qui étoient venus dans ce temple, ne fourniroient point l'année entière ? L'événement n'a-t-il point vérifié cette triste prédiction ? Répondez-moi, veuves désolées, qui avez vû expirer entre vos bras, ces epoux objets d'un amour si pur & si tendre, repondez-moi, tristes enfans, qui avez accompagné vos pères à la sépulture. Combien de Jacobs affligés pleurent encore leur mère ? Combien de Davids, qui disent dans l'amertume de leur cœur : *Abjalom mon fils, Abjalom mon fils, que ne suis-je mort à ta place ?* Combien de Josephs, qui ont à peine achevé ces tristes jours, qu'on destine au deuil de celui de qui on a reçu la naissance ? Combien de Bénonis, qui sont venus à la vie, en donnant le coup de mort à celle qui les porta dans ses flancs ? Combien de Marthes & de Maries, qui arrosent de leurs larmes le tombeau de leur frère, enseveli depuis quatre jours, & déjà pûant ? Combien de voix plaintives retentissent en Rama ? Combien de Rachels éplorées, qui ne veulent point de consolation, parce que leurs enfans ne sont plus ?

Après avoir envisagé l'année qui vient de s'écouler, jetez les yeux sur celle que nous commençons aujourd'hui. Quels cris n'entendrait on point dans cet auditoire, si au lieu de ces discours vagues que nous vous adressons, Dieu nous donnoit dans ce moment de pénétrer dans l'avenir, de lire dans ses décrets, d'y voir la destinée des personnes qui nous écoutent, & de vous dire à chacun ce qui vous intéresseroit dans cette révolution nouvelle ? Là, vous verriez cet homme superbe qui s'enfle par le vent de sa vanité, confondu dans la même poudre, avec le plus vil d'entre les hommes. Ici, cette femme voluptueuse qui ne refuse rien à ses sens, vous la verriez, couchée dans un lit d'infirmité, placée entre les douleurs d'une maladie mortelle,

&

& la juste crainte de tomber entre les mains d'un Dieu vengeur. Ailleurs cet homme de guerre qui est couronné de lauriers, & qui en cherche une moisson nouvelle dans la campagne prochaine, vous le verriez, couvert d'un tragique pouffière, baigné dans son propre sang, & trouvant sa sépulture dans ce même lieu, où son imagination lui offroit un champ de victoire. Par tous les endroits de cet auditoire, à droite, à gauche, devant, derrière, à vos cotés, à votre place, je vous montrerois des cadavres, & dans cette supposition celui qui nous écoute peut-être avec le plus d'indolence, & qui se moque en secret de ceux que nôtre voix épouvante, serviroit lui même de preuve aux veritez que nous prêchons, & occuperoit la première place dans cette liste fatale.

M. F., la providence ne nous honore pas de ses révélations; nous n'avons pas l'esprit prophétique; mais vous avez des yeuz, vous avez une mémoire, vous avez une raison, & vous ne pouvez pas douter que la mort ne s'immole plusieurs de vous dans le cours de cette année. Sur qui tombera l'orage? Qui justifiera le premier notre prédiction? Vous n'en savez rien; & voilà ce qui vous fait braver la mort; voilà sur quoi sont fondez ces systêmes de votre vanité qui vous attachent à la terre.

M. F., établissez votre tranquillité & votre bonheur, sur des fondemens plus fermes & plus solides. Que si vous êtes frappez en effet des motifs que cette journée vous présente; si résolus à présent de travailler à votre salut, vous craignez seulement que vos résolutions ne s'évanouissent, nous vous donnons encore une leçon, nous vous demandons une chose aisée dans la pratique; c'est que pendant chaque jour de l'année que vous commencez, vous vous recueillez un quart d'heure, & vous pensiez à la mort. Là, enveloppez vous par la pensée dans vos langes mortuaires, descendez dans votre cercueil, allumez vos flambeaux funébres. Là représentez vous une famille éplorée, un médecin pâissant, une pompe mortuaire. Là considérez vos amis, vos enfans, vos titres, vos trésors, enlevez pour jamais. Là, frappez votre imagination de ces idées salutaires, de livres ouverts, de trones dressez, d'actions pesées dans des balances de justice. Là perdez vous dans la sombre oeconomie de l'avenir.

Après



Après avoir écouté nos exhortations, recevez nos vœux. D'abord je me tourne vers les murs de ce palais, où se forment ces loix d'équité & de justice qui font la gloire & la félicité de ces provinces, où s'agitent ces grandes questions, qui ont tant d'influence sur la religion & sur l'état, & qui donnent le branle à toute l'Europe : Nourrissiers de l'église, nos maîtres & nos souverains, Dieu veuille affermir ce pouvoir que vous soutenez avec tant de gloire ! Dieu veuille maintenir entre vos mains les rênes de cette république que vous conduisez avec tant de sagesse & avec tant de douceur ! Dieu veuille vous faire participer les premiers à cette prospérité, & à cet éclat que vous répandez sur ce peuple ! Dieu veuille qu'on voye sous votre ministère la religion s'affermir, la justice & la paix foudroyer de la terre, le nom Belgique redouté, cette nation triomphante, & après vous avoir élevé au faite des grandeurs terrestres, Dieu veuille vous élever à la véritable gloire !

Je me tourne aussi vers vous illustres personnages, qui représentez dans ces provinces les premières têtes du monde Chrétien, & qui faites voir en quelque manière, au milieu de cette Assemblée, des Princes, des Electeurs, des Républiques, des Rois ; Dieu veuille ouvrir tous ses trésors en faveur de ces hommes sacrés, qui sont des dieux sur la terre, & dont vous portez l'auguste caractère ; & pour leur faire soutenir dignement le poids du pouvoir suprême, Dieu veuille leur conserver des ministres tels que vous êtes, qui savent faire aimer & craindre tout ensemble l'autorité souveraine ! Dieu veuille maintenir une ligue formée pour la sûreté de toutes les nations, & de tous les peuples ! Et afin de former des vœux plus dignes encore de la majesté de ce lieu & de la sainteté de mon ministère ; Dieu veuille vous unir non seulement par un même intérêt temporel, mais par les liens d'une même foi ; nous donner d'avoir un même Dieu pour père, un même Jesus pour rédempteur, un même Esprit pour guide, une même gloire pour espérance ! A la vue de ces maîtres de l'univers à qui je viens d'adresser ma voix, je rentre dans mon néant, & j'eusse renfermé ces souhaits dans mon ame ; mais les vœux que je leur adresse, sont les vœux de cette assemblée, ce sont les vœux de cet état, ce sont les vœux de toute l'église.

Nous vous bénissons aussi sacrés lévites du Seigneur, ambassadeurs du Roi des Rois, ministres de la nouvelle alliance, qui portez écrit sur vos fronts *la sainteté à l'Eternel*, & sur vos poitrines *les noms des enfans d'Israël* : Et vous conducteurs de ce troupeau, qui êtes comme associez avec nous dans l'œuvre du ministère, Dieu veuille vous animer du zèle de sa maison ! Dieu veuille que vous preniez toujours pour modèle le *grand pasteur & évêque de nos âmes* ! Dieu veuille qu'après avoir prêché aux autres, vous soyez trouvez recevables, & qu'ayant amené plusieurs enfans à la justice, vous reluisiez dans le ciel, comme des étoiles à perpétuité.

Recevez nos vœux pères & mères de famille, heureux de vous voir renaître en d'autres vous-mêmes, plus heureux encore de mettre dans *l'assemblée des premiers nez*, ceux que vous mitez dans cette vallée de misères ! Dieu veuille que vous fassiez de vos maisons des sanctuaires à sa gloire, & de vos enfans des ofrandes à celui qui est le *père des esprits, & le Dieu de toute chair* !

Recevez nos vœux gens de guerre, vous qui après tant de combats, êtes apelles à de nouveaux combats encore, vous qui après être échapez à tant de périls, voyez une nouvelle carrière de périls qui vous est ouverte encore : Puissiez vous avoir le Dieu des batailles combatant sans cesse pour vous ! Puissiez vous voir la victoire constamment atachée à vos pas ! Puissiez vous en terrassant l'ennemi faire l'épreuve de cette maxime du Sage, *que celui qui est le maître de son cœur, vaut mieux que celui qui prend des villes* !

Recevez nos vœux jeunes gens : Puissiez vous être à jamais préservez de la contagion de ce monde, dans lequel vous venez d'entrer ! Puissiez vous vouer à votre salut le tems précieux dont vous jouissez ! Puissiez vous vous souvenir de votre *Créateur aux jours de votre jeunesse* !

Recevez nos vœux vieillards qui avez déjà un pied dans le tombeau, disons plutôt, qui avez déjà *votre cœur au ciel, là où est votre trésor* : Puissiez vous voir *l'homme intérieur fortifié à mesure que l'extérieur tombe* ! Puissiez vous voir réparées par les forces de votre âme, les foiblesses de votre corps, & les portes des tabernacles éternels s'ouvrir, lorsque la maison de poussière croulera sous ses fondemens !

Recevez nos vœux contrées désolées, qui êtes depuis tant d'années le théâtre sanglant de la plus sanglante guerre



guerre qui fut jamais : Puiffe l'épée de l'Eternel, *enivré de tant de sang, rentrer enfin dans son fourreau !* Puiffe l'Ange Exterminateur qui ravage vos campagnes, arrêter enfin ces exécutions sanguinaires ! Puiffent les épées être *changées en boyaux, & les halebardes en serpes, & la rosée du ciel succéder à cette pluie de sang qui vous couvre depuis tant d'années !*

Nos vœux sont ils épuisez ? Helas dans ce jour de joye oublierions-nous nos douleurs ? Heureux habitans de ces provinces, importunez tant de fois du recit de nos misères nous nous réjouiffons de vôtre prospérité, refusieriez-vous vôtre compassion à nos maux ? Et vous *tisons retirez du feu*, tristes & vénérables débris de nos malheureuses eglises, Mes Chers Frères, que les malheurs des tems jettèrent sur ces bords, oublierions-nous les malheureux restes de nous-mêmes ? Gemiffemens des captifs, sacrificeurs sanglotans, vierges dolentes, fêtes solemnelles interrompuës, Chemins de Sion couverts de deuil, tristes complaints, émouvéz tout cet auditoire. *Jérusalem si je t'oublie, que ma dextre s'oublie elle-même, que ma langue s'atache à mon palais, si je ne me souviens de toi, si je ne te mets pour le premier sujet de ma réjouissance. Jérusalem, que la paix soit dans ton avant-mur, & la prospérité dans tes Palais ! Pour l'amour de mes frères & de mes amis, je prierai pour la paix de Jérusalem !* Dieu veuille être touché, finon de l'ardeur de nos vœux, du moins de l'excès de nos misères ; finon des malheurs de nôtre fortune, du moins de la desolation de ses sanctuaires ; finon de ces corps que nous trainons par tout l'univers, du moins de ces ames qu'on nous enlève !

Et toi, Prince redoutable, que j'honorai jadis comme mon Roi, & que je respecte encore comme le fleau du Seigneur, tu auras aussi part à mes vœux. Ces provinces que tu menaces, mais que le bras de l'Eternel soutient ; ces climats que tu peuples de fugitifs, mais de fugitifs que la charité anime ; ces murs qui renferment mille martyrs que tu as faits, mais que la foi rend triomphans, retentiront encore de bénédictions en ta faveur. Dieu veuille faire tomber le bandeau fatal qui cache la vérité à ta vue ! Dieu veuille oublier ces fleuves de sang dont tu as couvert la terre, & que ton règne a vû répandre ! Dieu veuille éfacer de son livre les maux que tu nous as faits, & en recompensant ceux qui les ont soufferts, pardonner à ceux

qui les ont fait souffrir ! Dieu veuille qu'après avoir été pour nous, pour l'église, le ministre de ses jugemens, tu sois le dispensateur de ses graces, & le ministre de ses miséricordes !

Je reviens à vous M. F., je vous comprends tous dans mes vœux. Dieu veuille faire descendre son esprit sur cette assemblée ! Dieu veuille que cette année soit pour nous tous, une année de bienveillance, une préparation à l'éternité ! *O Cieux envoyez la rosée d'enhaut, que les nuées fassent distiller la justice, que la terre s'ouvre, et qu'on produise le salut !*

Mais il ne suffit pas de vous souhaiter ces biens, il faut vous les procurer, il faut les puiser à la source. Il ne suffit pas qu'un homme mortel ait fait des vœux en votre faveur, il faut en demander la ratification au *Dieu bienheureux* ; il faut aller jusqu'au trône de Dieu même, lutter avec le Dieu fort, le forcer par nos prières & par nos larmes, & ne le point *laisser aller jusques à ce qu'il nous ait benis*. Magistrats, peuple, soldats, citoiens, pasteurs, troupeau, venez, fléchissons le genou devant le Monarque du monde : Et vous volées d'oiseaux, fous rongeurs, soins de la terre, éloignez vous, & ne troublez point nôtre sacrifice.

## T R A N S L A T I O N.

\* BUT wherefore thus recur to the most ancient annals of mankind, in order to prove a truth which our own eyes have seen, and which so many bloody demonstrations still attest ? If, indeed, there has been a year since the foundation of this universe ; if there ever was a year fit to prove these terrible truths ; it is that which has just now come to an end. The fatal events which have marked it, and of which we have been, if not the victims, at least, the witnesses, are too recent and too well known to make it necessary for me to relate them. It will be proposed, this terrible year \*, to the remotest posterity, as one of the most terrifying instances of the vengeance of the Most High. Future preachers will offer it to the recol-

---

\* Sublime and terrific,



lection of future congregations as St. Jude formerly offered the subversion of Sodom; and the universal deluge, to the Jews. Your descendants will be told, that, in the year 1709, the patience of God, fatigued with the increased and increasing wickedness of Europe, included, in one common sentence of condemnation, the friend, the enemy, almost the whole extent of this beautiful part of the globe. They will be told, that all the plagues of the Most High were at once set loose for the destruction of mankind; they will be led over the immense countries of the North, and shewn the Boristhenes tinged with blood, and the pestilence flying, as it were upon the wings of the wind, from one city to another city, from one province to another province, from one kingdom to another kingdom, mowing down so many thousand persons in one week, and so many thousands in another. The preacher will speak of those kingdoms, over which two rival princes claimed dominion; and it will appear doubtful, whether it was the desire of conquering these countries, or the desire of destroying them, that led those princes to arms. The bloody theatre of war in Flanders will be described; and they will paint in the most lively colours, troops of men possessed of equal fury, the one to defend posts, which seemed to want no other defence than that which art and nature had thrown round them; the others to attack retrenchments, which nature and art seemed to have made impregnable. They will shew these troops giving a spectacle of fury till then unknown; they will speak of that kingdom, by nature the most fertile in Europe; and they will recall the memory of that scarcity more cruel than direct famine, in as much as it exposed men to a slower death. The labourer will be shewn howling on the high ways; and they will represent a sudden madness seizing upon the minds of all; men seizing the public convoys, forcing the bread from each others hands, lost to decency, lost to good faith, lost to religion \*.

---

\* Flechier's Pastoral Letter. Does any body think that the circumstantial orator of the *τις αγορευειν βηλεται* would have selected other circumstances, or that he would have used them *much* better than Saurin has done.

So many victims offered to the vengeance of Heaven, so many plagues laying Europe waste, so many blows shaking the astonished earth; above all, so great a share as we bore in the crimes which had awakened a jealous God\*, should, it would naturally seem, have shaken the foundations of this state, and given a violent death to the major part of those who hear me. And yet, blessed be thy mercies for it, thou Most Good! the state not only subsists; but, though afflicted, pressed, and tired with a long and cruel war, subsists with as much grandeur and as much glory as is to be met with in the annals of mankind: the hearers not only subsist, but are crowned with conquest!

And how does this year, which according to the threatened event of things, many of us were not intended to see; how does this year, marked by so many calamities, with plague, with war, and with famine, begin? It begins by the opening of the heavens to us; it begins by our participation in what is most august and splendid in religion; it begins by the descent of the Holy Ghost on our hearts, by the renewal of God's covenant with us; by his confession, if I may be permitted to say so, that however worthy we may be of destruction, God will not permit us to be destroyed†.

*How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.*

*I will not execute the fierceness of mine anger; I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city."*

Ah! wherefore must so lively a joy be mixed with a fear of your abusing such great blessings? Wherefore amidst so many benefits are we compelled to see a futurity of vengeance? Land favoured of Heaven, and of which God hath his eyes from the beginning on the year, even unto the end. Wherefore must our forebodings be so sad, whilst our wishes

\* Tender and varied.

† This is strong, but it was the theology of the times.  
for



for thee are so tender? And you Christian hearers, wherefore, about to pronounce the customary \* and solemn wishes of a happy year to each and all of you here, are we compelled to tell you, it will probably prove a fatal one?

For what warrant have we that this year will be more favourable than the preceding; that this communion will be more efficacious than so many others; that the resolutions made this day will have more influence on our lives than so many others; that the devotion of this day will not, like that of so many other days, *be as a morning cloud, and go away as the early dew*; and in consequence what warrant have we, that this is not the last year of this republic, our last communion, the last invitation of grace for many of those who hear me?

Ah! my brethren, my dearly beloved brethren! behold the Lord, who, to use the expression immediately following my text, *shews us, again, by his prophets; behold him who slays us, again, by the words of his mouth*. Behold him repeating to us in the presence of the holy angels, who invisible to our eyes are present in this great assembly. *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is like a morning cloud, and as the early dew it goeth away.*

Two motives however, two motives press you this day to be converted.—The Eucharist which you partook of this morning; the uncertainty of life held out to you by the renovation of the year.

The Eucharist you partook of this morning, that peace of conscience, those internal consolations, those ineffable sweets, those joys, so glorious, and so beyond description, which you experienced this morning, if indeed you have experienced them, and if with regard to you, the mention of them be not sounding words, without sense and signification. What, four days! shall four days do away such impressions! shall a single wordly society, one temptation of your senses, one prophane raillery, make you forget all your resolutions, and break all your oaths! Do not, I be-

---

\* This fine custom which the church of England has lost, tho' the church of Athens would not, if St. Paul had erected one, must be attended to.



speech you, fall into the childishness which I mentioned in the body of this discourse. Do not think that the great truths which occupy your minds at this moment, will cease to be, because you will cease to think of them. Jesus is dead for you, Jesus has given himself for you, Jesus asked your heart of you, Jesus promises you everlasting happiness. This is true to day, it will be true to-morrow, in a week, in the midst of your vanities, and of your pleasures.

To this first motive add that of the vanity of human life; a vanity which the renovation of the year is well calculated to remind us of: I know with how little strength this motive operates upon the greater part of us. The thought of the past gives a security about what is to come; and, because we have never been dead, we think that we shall never die.

You compel me, therefore, to lay before your eyes the most melancholy images with which they can be struck. You compel me to lay open again wounds which had begun to close, and to anticipate the tears you are destined to let fall in the course of the year. Since we cannot detach you from the world, we must tear you from it.

Were you deceived when you were assured, at the opening of the last new year, that many of those who began it with you, and were come to the temple to join in the song of thanksgiving, would not see the end? Has not the event fulfilled the sad prediction? Answer me, ye desolate widows, who have seen husbands, the objects of a passion so perfect and so pure, expire within your arms! Answer me, ye sad children, who have followed fathers to the grave! How many afflicted Jacobs still weeping for their mothers? How many Davids saying in the bitterness of their souls, "*O my son Absalom! my son, my son Absalom! would to God I had died for thee! O Absalom, my son, my son!*" How many Benonis who are come to the birth by giving the mortal stroke to the mothers who bore them in their loins? How many Marthas and Marys who are watering with their tears the grave of a brother, "*buried within these few days, and who already stinketh?*" How many plaintive voices are to be heard in Rama? How many disconsolate Rachels, *who will not be comforted because their children are no more?*

After



After having considered the year which has just closed upon us, let us, I beseech you, cast our eyes on that which is opening to our expectations. If, instead of these general topics we use to move you, the Being who keeps the keys of life and death in his sanctuary, were to lay the secret of his everlasting decrees before us, and enable us to tell each of you what is to befall him in the course of this new division of time, what shrieks would in the instant be heard in this congregation. Then you would see the proud man, who is swollen with the wind of his own vanity, confounded in the same dust with the lowest of the wretches he despised! Here, that voluptuous woman, who was wont to refuse her senses none of the gratifications they desired, you would see her laying in the bed of sickness, and alternately convulsed by the pains of a mortal disease, and the just fear of falling into the hands of an avenging God. The warrior too, crowned with laurels, and ready in imagination to mow down a fresh harvest of them in the next campaign, you would behold him covered with tragic dust, bathed in his own blood, and finding his burial place on the very ground where imagination had promised him victory. But why linger on particular instances? In every part of this congregation, to my right, to my left, before me, behind me, on your sides, in your seats, in your sects, I would shew you corpses: and, in that supposition, perhaps he, who hears us with most indolence, and he who perhaps is laughing in his own mind at the terrors of him who is frightened by our voice, would be himself the proof of the truths we preach, and occupy the first place in the fatal list \*.

My brethren, providence does *not* honour me with its revelations. I have *not* the spirit of prophecy, but *you* have ears, you have eyes, you have a memory, you have reason, and you cannot doubt but death will strike down many of you in the course of this year. On whom will the storm fall, who will be the first to make good our prediction, this you do not know, and that it is which makes you brave death, that it is on which you ground those systems of va-

---

\* Neither Sophocles nor Æschylus have, as I conceive, more truly tragical images.

nity which attach you to this earth. My brethren, let me beseech you to establish your tranquillity and your happiness on foundations more firm and solid than these are. If you are indeed struck with the motives to piety which they offer, if indeed resolved to work out your own salvation, your only fear is that those good resolutions may vanish. I give you one more lesson, I ask of you one more thing not difficult in the practice, which is, that, on every day of the year which you are beginning, you would retire one quarter of an hour to your closets to think of death, there in thought wrap yourselves in your shrouds, light your funeral torches, and descend into the grave; there represent to yourselves a desolate family, a pale physician, a funeral pomp; there consider your friends, your children, your titles, your treasures, taken away from you for ever; there nourish your imagination with this salutary idea of prepared thrones, opened books, actions weighed in the balances of justice; there lose yourselves in the sombre œconomy of a future life\*.

After having given ear to our exhortations, receive ye, as it is meet and customary, our wishes†. And first I turn me to the walls of that palace whence issue those laws of equity and justice which constitute the glory and felicity of these provinces; and where those great questions are debated on, which have so much influence on religion and government, and gave the first movements to all Europe! Ye nursing fathers of the church, our masters

---

\* Is this too much for a *concio ad populum*? I think not. I have used the word sombre, because I think our language may be the better for it. Good translators, such as I wish, but have not time, to be, will not only necessarily make words, but they will accustom themselves by degrees to composition, by being forced to *change*, to *substitute*, and to *correct*. This they will probably do well, because they will have objects of comparison always before them.

† The classical reader will observe the appositeness of all these wishes, and the variety of forms in them, the piety in which they will always end.

and



and our sovereign, may God strengthen the power which you support with so much glory ! May he keep in your hands the reins of that commonwealth, which you conduct with so much wisdom and so much gentleness ! May he make you the first partakers of the splendor and prosperity we owe to you ! Under your brilliant administration, may we see religion strengthened, justice and peace come out of the earth, the Belgic name formidable, and this nation triumphant ; and, after having carried you as high as earthly grandeur can go, may he raise you to true glory in heaven !

I turn me also to you, illustrious personages, the representatives, to these Provinces, of the great Chiefs of the Christian name, and who, in some measure, shew this assembly Princes, Republics, Electors, and Kings, seated in the midst of it † ! May God open all his treasures in favour of those august personages, the Gods of this earth, whose august character you bear ; and, in order that they may support with dignity the weight of supreme power, may God preserve to them such ministers as you are, who know how to make the sovereign authority at once beloved and feared !

May God preserve an alliance established for the safety of all nations and all people ; and, in order to form wishes still more worthy of the majesty of this place, and the sanctity of my ministry, may God unite you, not only by a same temporal interest, but by the bonds of a same faith ! May he give us all to have one God for father, one Jesus for a redeemer, one Holy Ghost for a guide, a same glory for hope \* ! At the sight of these masters of the universe, to whom I have been addressing myself, I shrink back into my own nothingness, and would have shut up my wishes within my own breast, but that they are the wishes of this assembly, they are the wishes of this state, the wishes of the whole church.

We bless ye also, ye sacred Levites of the Lord, Embassadors of the King of Kings, Ministers of the New Covenant,

---

† Πατερας, αδελφος, παιδας, αιμ' εμφυλιον. M. Saurin's is a beauty of the same kind.

\* Most elegant and most tender.

who carry written upon your foreheads *holiness to the Lord*, and on your breasts *the names of the children of Israel*; you too, conductors of this flock, who are as it were associated with us in the work of the Ministry, may God animate you with the zeal of his house, may he give you to take ever for your model, the great pastor and shepherd of our souls; may he grant that having preached to others, you be found acceptable yourselves, and *that having turned many to righteousness, you shine in Heaven as the stars for ever and ever.*

Receive our wishes, fathers and mothers, happy to see yourselves born again, in other selves; more happy to introduce into the *assembly of the first born*, those whom you introduced into this vale of tears. God grant that you may make of your houses sanctuaries to his glory, and of your children offerings to him who is the father of spirits and the God of all flesh.

Receive our wishes, ye military men, you, who, after so many combats, are called upon to fresh combats; you, who, after having escaped so many battles, see a new career of danger open to you: may the God of battles fight for ever on your side: may you see victory constantly attached to your steps: may you, above all things, may you, in overcoming the enemy, have experimental-proof of this maxim of the wise man; *that he who overcometh his own spirit is better than he who taketh a city.*

Receive our wishes, young people; may you ever be preserved from the contagion of that world you have just entered; may you devote to your salvation the precious time you enjoy; *may you remember your Creator in the days of your youth.*

Receive our wishes, you old men, who have already one foot in the grave, rather let me say who have already your *hearts where your treasure is*; may you see the *inner man fortified* in proportion as the *outer man falls*; may you see the weaknesses of your bodies repaired by the strength of your souls; and when the house of dust is tottering under its foundations, may the everlasting gates of the Tabernacles be open to you.

Receive our wishes, ye desolated countries, for so many years past the theatres of the most bloody war that ever was! May the sword of the Lord, *drunk with so much blood, put itself up at length in the scabbard!* May the exterminating Angel, which lays waste your fields, stop at length



his bloody execution ! May the swords be beat into ploughshares, and the spears into pruning hooks, and the dew of Heaven at length succeed to the rain of blood, which has covered you for so many years !

Are our wishes exhausted ? and can we in this day of joy forget our afflictions \* ! Ye happy inhabitants of these Provinces, so often tired with the recital of our miseries, we rejoice in your prosperity ; can you refuse your compassion to our distresses ? And you *firebrands plucked out of the burning* ! ye venerable and melancholy remains of our unhappy churches ! my sorrowing and loved brethren of the persecutions thrown on these shores by the misfortunes of the times ! is it possible that we should forget the venerable remnants of ourselves ? Groans of captives, sorrowful priests, doleful virgins, solemn feasts interrupted, ways of Sion covered with mourners, sorrowful complaints ! affect, if it be possible, as I am affected, all this audience. *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy. Jerusalem, may peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions sake I wish thee good luck. May God be moved, if not by the warmth of our wishes, at least by the excess of our miseries : if not by the distresses of our situation, at least by the desolation of the sanctuary : if not by these bodies which we drag about through every corner of Europe, at least by the souls which are ravished from us.*

Thou too, formidable Prince, whom I formerly honoured as my King, and still respect as the minister of the punishments of the most high ; thou too shalt have a part in my wishes. These Provinces threatened by thee, but sustained by the arm of the Lord ; these climates, which thou hast peopled with fugitives, but with fugitives whom a spirit of charity inspires ; these walls which inclose thousands by *thee* made martyrs, but by *faith* made triumphant, shall resound once more with benedictions on thy head. God grant that the fatal bandage, which co-

---

\* Sweet turn.

vers thy eyes, may drop off! God forgive the rivers of blood with which thou hast covered the earth! God efface from his book the ills which thou hast done to us! And, whilst he recompenses those who have suffered, may he pardon those who have made them suffer! God grant that, after having been for us, and the whole Christian church, the minister of his judgments, thou mayest be the dispenser of his graces, and the minister of his mercies!

I return to you, my dearly beloved brethren, and comprise you all in my wishes. May God make his holy spirit to descend on this assembly! May he make the year, which we have just entered into, a year of good will, a preparation for eternity to us all. *Drop down, ye Heavens, from above, and let the skies pour down righteousness!*

But it is not sufficient to wish you these blessings; we must procure them for you, and draw for them at the source. It is not sufficient that a mortal man has formed vows in your favour; we must seek the ratification of them from the living God: we must go to the throne of this God! strive with the Mighty One of Israel! force him by our prayers and our tears, and not let him go until he has blessed us. Come then, magistrates, people, soldiers, citizens, pastors, and flock\*; come, let us bend the knee together before the Monarch of the World! And you, ye flights of impure birds, painful anxieties, cares of this world, fly far away, and do not disturb this sacrifice!

# A R T. V.

*Translation of a Paper given by Dr. ZACH, Astronomer to his Highness the reigning Duke of Saxe-Gotha, Member of the Imperial Academy of Sciences at Brussels, of the Royal Academies of Sciences in Lyons, Dyon, and Marseilles. Printed in the Astronomical Ephemeris of the Royal Academy of Sciences at Berlin, published for the year 1788.*

I Here present to the world a short account of some valuable and curious Manuscripts, which I found in the

\* Mind here the resumption of the whole.



year 1784, at the seat of his Lordship the Earl of Egremont, at Petworth in Suffex, in hope that this learned and inquisitive age will either think my endeavours about them worthy of its assistance, or else will be thereby induced to attempt some other means of their publication. The only undeniable proof I can give now of the usefulness of such an undertaking, is by giving a succinct report of their contents, and by shewing briefly what may be effected with these materials: and although I come to the performance of such an enterprize with much less abilities than the different parts of it require, yet I trust that my love for truth, my design and zeal to vindicate the honour due to an Englishman, the author of these Manuscripts, which are the chief reasons that have influenced me in this undertaking, will serve as my excuse.

A predecessor of the family of Lord Egremont, that noble and generous Earl of Northumberland, named Henry Percy, was not only a generous favourer of all good learning, but also a patron and *Mæcenæ* of the learned men of his age. Thomas Harriot, the author of the said Manuscripts, Robert Hues, and Walter Warner, all three eminent mathematicians, who were known to the Earl, received from him yearly pensions; so that when the said Earl was committed prisoner to the Tower of London in the year 1606, our author, Hues, and Warner were his constant companions; and were usually called the Earl of Northumberland's three *Magi*.

Thomas Harriot is a known and celebrated mathematician amongst the learned of all nations, by his most excellent work, entitled, *Artis Analyticæ Praxis, ad Æquationes Algebraicas, novâ, expeditâ & generali Methodo, resolvendas: Tractatus Posthumus. Lond. 1631*; dedicated to Henry Earl of Northumberland; published after his death by Walter Warner. It is remarkable, that the fame and honour of this truly great man was constantly attacked by the French mathematicians; for they could not bear that Harriot should in any way diminish the fame of their Vieta and Descartes, especially the latter, who was openly accused of plagiarism from our author\*. Descartes published his  
Geo-

---

\* See Montucla's *Histoire des Mathematiques*, Part III. pag. 485 & seq;—*Lettres de M. Descartes*, Tom. III. pag,

Geometry six years after Harriot's work appeared, viz. in the year 1637; Sir Charles Cavendish, then ambassador at the French Court at Paris, when Descartes's Geometry made its first appearance in public, mentioned it to the famous geometrician Roberval, that these improvements in analysis have been already made these six years in England, and shewed him in consequence Harriot's *Artis Analyticæ Praxis*, which as Roberval was looking over, at every page, he cried out, *Oui ! Oui ! il l'a vû !* Yes ! Yes ! he has seen it ! Cartesius had also been in England before Harriot's death, and had heard of his new improvements and inventions in analysis. A critical life of this man, which his papers would enable me to publish, will shew more clearly what to think upon this matter, which I hope may be discussed to the due honour of our author.

Now all this belongs to Harriot, the celebrated Analyst; but it has not hitherto been known, that Harriot was an eminent Astronomer, both theoretical and practical, which first appears by these manuscripts; amongst which, the most remarkable are 199 observations of the Sun's spots, with their drawings, calculations, and determinations of the Sun's revolution round its axis. There is the greatest probability of Harriot's being the first discoverer of these spots before Galileo Galilei, or Scheiner. The earliest intelligence we have of the first discovered Solar spots, are of one Joh. Fabricius Phrysius, who, in the year 1611, published at Wittemberg a little treatise, entitled, *De Maculis in Sole observatis & apparente eorum cum Sole Conversione Narratio*. Galilei, who generally is taken for the first discoverer of the Solar spots, published his book, *Istoria e Dimonstrazioni intorne alle Machie Solare e Loro accidenti*, in Rome, in the year 1613. His first observation in this work is dated June the 2d, 1612. Angelo de Filiis,

---

pag. 457. Edit. Paris, 1667, 4to.—Dictionnaire de *Moreri*, word *Harriot*.—Encyclopedie, word *Algebre*.—Lettres de M. de Voltaire sur la Nation Angloise, lettre 14.—Memoire de l'Abbé de Gua dans les Mem. de l'Acad. des Sciences de Paris pour 1741.—Jer. Collier's great Historical Dictionary, word *Harriot*. Dr. Wallace's preface to his Algebra.



the editor of Galilei's work, who wrote the dedication and preface to it, mentions, pag. 3, that Galilei had not only discovered these spots in the month of April in the year 1611, in Rome, in the Quirinal Garden, but had shewn them several months before. (*molti mesi innanzi*) to his friends in Florence: and that the observations of the disguised *Apelles* \* (the Jesuit Scheiner, a pretender to this first discovery) were not later than the month of October, in the same year, by which the epoch of this discovery was put to the beginning of the year 1611. But a passage in the first letter of Galilei's works, pag. 11, gives a more precise term to this discovery. There Galilei says, in plain terms, that he had observed the spots in the Sun before these 18 months. The date of this letter is of May the 14th, 1612, which brings the true epoch of this discovery to the month of November, 1610. But, however, Galilei's first produced observations are only from June the 2d, 1612, and these of father Scheiner of the month October, in the same year. But now it appears from Harriot's Manuscripts, that his first observations of these spots are of December the 8th, 1610. It is not likely that Harriot could have this notice from Galilei, for I find this mathematician's name never quoted in Harriot's papers. I find him mentioning Josephus à Costa's book I. chap. ii. of his Natural and Moral History of the West Indies, in which he relates that in Peru there are spots to be seen in the sun, which are not to be seen in Europe. It rather seems that Harriot had taken the hint from thence; besides, it is very likely that Harriot, who lived with such a generous patron to all good learning and improvements, had got the new invention of telescopes in Holland much sooner in England than they could reach Galilei, who at that time lived at Venice. Harriot's very careful and exact observations of these spots, shew also that he was in possession of the best and most improved telescopes of that time; for it appears he had some with magnifying powers of 10, 20, and 30 times. At least there are no earlier observations of the Solar spots extant than his—They run from December the 8th, 1610, till

---

\* He calls himself *Apelles post Tabulam*.

January 18th, 1613. I compared the corresponding ones with these observed by Galilei, and found betwixt them an exact agreement. Had Harriot had any notion about Galilei's discoveries, he certainly would have also known something about the Phases of Venus and Mercury; especially about the singular shape of Saturn, first discovered by Galilei; but I find not a word in all his papers about the particular figure of that planet.

Of *Jupiter's Satellites*:—I found amongst his papers a great set of observations, with their drawing, position, and calculations of their revolutions and periods. His first observation of those discovered Satellites I find to be of January the 16th, 1610, and they go till February the 26th, 1612. Galilei pretends to have discovered them January the 7th, 1610; there is then all probability of Harriot's being likewise the first discoverer of these attendants of Jupiter.

Amongst his other observations of the Moon, of some eclipses, of the planet Mars, of solstices, of refraction, of the declination of the needle. there are most remarkable ones of the famous comets of 1607, and of 1618, the latter; for there were two this year\*: They were all observed with a cross-staff by measuring their distances to fixed stars, which makes these observations the more valuable, because they had but grossly been observed. Kepler himself observed the comet of 1607, but with the naked eye, pointing out the place where it stood by a coarse estimation, without an instrument; and the elements of their orbits could in defect of better observations only be calculated by them. The observations of the comet of the year 1607 are of the more importance and consequence, even now for modern astronomy, as this is the same comet that fulfilled Dr. Halley's most wonderful prediction of its return in the year 1759. Halley's prediction was only grounded upon the elements these coarse observations of it could give him; so he only assigned the term of its return to the space of a year. The most intricate calculations of the perturbations of this comet, done afterwards by M. Clairaut, reduced these limits to a

---

\* *Kepler de Cometis*, pag. 49.



month's space. We may now throw a greater light upon this matter by the more accurate observations on this comet by Mr. Harriot. In the month of October of the year 1785, when I conversed upon the subject of Harriot's papers, and especially upon this comet, with the celebrated and eminent geometrician, M. de la Grange, director of the Royal Academy of Sciences at Berlin; he suggested to me at that time an idea, which, if brought into execution, will clear up an important point in astronomy. It is known to astronomers how difficult a matter it is to determine Saturn's mass, and how little satisfactory the notions of it are hitherto; the whole theory of perturbations of comets depending upon this uncertain datum, several attempts and trials have been made towards this exact determination by the most eminent geometricians of this age, and especially by M. de la Grange himself; but being never satisfied with the few and uncertain data by which this problem may be resolved, he thought that Mr. Harriot's observations on the comet of 1607, and the modern ones of the same comet in the year 1759, would suggest a way to resolve the problem *à posteriori*; that of determining by them the elements of its ellipsis, the retardation of the comet compared to its period, may clearly be put to the account of the attraction and perturbation he has undergone in the region of Jupiter and Saturn; and as the part Jupiter acts in that is thoroughly known, the remainder will be Saturn's share, from which the mass of the latter may be inferred. In consequence of this consideration, I have already begun to reduce most of Harriot's observations of this comet, in order to calculate by them the true elements of its orbit in an elliptical hypothesis, to complete M. de la Grange's idea upon this matter.

I do not mention here more of Harriot's analytical papers, which I found in a very great number; they contain partly several elegant solutions of quadratic, cubic, and biquadratic equations; partly other solutions and *loci geometrica*, which manifest his eminent attainments, and will serve to vindicate them against the attacks of several French writers, who refuse him the justice due to his skill and eminence, merely to save Descartes's honor, who yet

by some impartial men of his own nation was accused of public plagiarism.

Thomas Harriot was born at Oxford, in the year 1560. After he had been instructed in grammar learning, he became a batteler or commoner at St. Mary's Hall: he took the degree of bachelor of arts in 1579. Soon after he came to the knowledge of the heroic knight, Sir Walter Raleigh, who allowed him a yearly pension. In 1584, he went with the said knight, and first colony, into Virginia, where he was employed in the discovery and surveying thereof; maps of which I have found, very neatly done, amongst his papers. After his return, he published *A Brief and True Report of the Newfoundland of Virginia, of the Commodities there found to be raised, &c.* London, 1588. It was put into Latin, and printed at Frankfort in the year 1590. Sir Walter Raleigh introduced him into the acquaintance of the Earl of Northumberland, who did allow him a yearly pension of 300 l. Wood, in his *Athen. Oxonien.* mentions only 120 l. but by some of his receipts, I found amongst his papers, it appears, he had 300 l. which indeed was a very large sum at that time. Wood, in his *Athen. Oxon.* mentions nothing of Harriot's Manuscripts; he only tells us of a Manuscript in the Library at Sion College, London, intitled *Ephemeris Chyrometrica*. I got an access to this library and manuscripts, and was indeed in hopes of finding something more of Harriot's; for most of his observations are dated from Sion College; but I could find nothing from Harriot himself. I found some other papers of his friends: he mentions in his observations, one Mr. Standish, at Oxford, and Nicol. Torperly, who also was of the acquaintance of the Earl of Northumberland, and had a yearly pension: from the former I found two observations of the same comet of the year 1618, made in Oxford, which he communicated to Mr. Harriot. Thomas Harriot died the 2d of July, 1621. His disease was a cancerous ulcer in the lip, which some pretend he got by having had the custom of holding the mathematical brass instruments, when working, in his mouth. I found several letters of his, and answers to them, from his physician, Dr. Alexander Rhead, who, in his treatise, mentions Harriot's disease. His body was conveyed to St. Christopher's Church,



Church, in London. Over his grave was soon after erected a monument, with a large inscription thereon, but destroyed with the church itself by the dreadful fire of September, 1666. He was but 60 years of age\*.

---

A R T. VI.

NOT having yet had an opportunity of seeing the book, I thought I could not do better than to transcribe the following article from the *Annales Literarii*, for November last, written by Mr. Bruns; a work I once more take an opportunity of recommending to Scholars, as containing a great deal of useful information.

\* *Siciliæ et adjacentium Insularum veterum Inscriptionum nova Collectio, Prolegomenis et Notis illustrata, et iterum cum Emendationibus et Auctoriis evulgata.* Panormi, Typis Regiis. 1784. Pag. 76. et 344. fol. una cum Tab. Æn. rariores Siculorum veterum Numos exhibente.

\* Maxima perfusi lætitia indicamus hunc librum, non solum per se jam satis egregium, variaque et exquisita eruditione refertum, et ad intelligendas res plurimas utilissimum, sed etiam auctoris nomine, memoratu dignum. Eum enim orbis literarius debet viro, tam stemmatis nobilitate ac splendore, munerumque, quibus ipse defungitur, gravitate, quam singularis doctrinæ et meritorum erga patriam, hujusque in primis historiam et antiquitates, copia longe celeberrimo: [nimirum Celsissimo atque Excellentissimo GABRIELI LANCILLOTTO CASTELLO, Principi TORREMUTIO, Siculorum longe primo ac principi, non paucis docte ingenioseque scriptis immortalis. Quam lætitiā mirum, quantum, auxit subitus, nec opinatus libri adspectus. Auctor enim Cels. quum *Siciliæ Populorum et Urbium, Regum quoque et Tyrannorum veteres Numos, Saracenorum epocham antecedentes*, A. O. R. 1781, itidem

---

\* See Wood's *Athen. Oxonien.* word Harriot, pag. 390, 391, 392.

Panormi promulgaret, præfationem hujus operis, monumenti ære perennioris, clausit his fere verbis : “ Alia his addere proposueram, si jucundo otio et bona valetudine gaudere datum esset ; et publica, quæ obvenere, munera, rei que domesticæ curæ, et non firma satis post annum quinquagesimum salus, alibi animum diverterunt, et studiis tempus serio impendere prohibuere :” eisque spem fere omnem præciderat, fore, ut ullos posthac ingenii doctrinæque suæ quasi foetus in lucem exire sinat. Accedit (intelligimus hoc ex novi hujus voluminis præfatiuncula) quod brevi post vulgatum, quem diximus, librum eximium, ineunte anno 1772, febris ardente tam diu, tamque vehementer laboravit, ut parum abfuerit, quin in vivis esse desineret. Qui igitur non gaudeamus, virum tantum, et ad litteras tuendas provehendasque natum, tum ex morbo gravissimo convaluisse, tum librorum nihil amplius promulgandi consilium subito mutasse ? Lætatur utroque hoc eventu exoptatissimo, viroque summo non solum valetudinem gratulamur recuperatam, sed gratias quoque agimus justissimas pro novo hoc labore, quo et de litteris in universum, et de patriæ antiquitatibus promereri non dedignatus est. Præter quam causam, alia, non minus honesta et probabilis, censoris, vel laudatoris potius, movet animum, ut, quo pietatis adversus A. Cels. sensu affectus sit, publice testificari velit ac debeat. Nimirum postquam hic Siciliæ Numismaticæ opus sæpenumero alibi, sed nequicquam, quæsierat, siquidem inter Italos, qui id venderet, bibliopola erat nullus : tandem per litteras, ad ipsum A. Cels. datas, ab eo decenter officioseque petiit, ut unum illius libri exemplum amico, Venetiis viventi, mercatori honestissimo, transmittere, et ab hoc libri pretium, simul significatum, poscere, quin exigere ne gravaretur. Quas litteras, quæ singularis viri summi liberalitas animique magnitudo est, adeo non moleste tulit, aut earum scribæ postulatam denegavit, ut eum potius sine mora utroque hoc opere donaret, adjectis simul litteris, indulgentiæ humanitatisque incredibilis plenis, quibus munus, per se jam eximium ac præstantissimum, mirifice augere dignatus est. Quam viri tanti munificentiam non solum publice prædicare fas esse censet eliens hoc munere ornatus, sed etiam spondere, omnem sese daturum operam, ne se ejus oblivio ullo unquam tempore capiat. Sed unde digressa



gressa est, eo revertat nostra oratio, ne lectoribus, pietatis nostræ animique gratissimi significandi studio, molestiores simus. Nimirum A. Cels. an: 1769, jam promulgarat Sicularum veterum Inscriptionum Syllogen: cujus a viris doctissimis cupidius petitiæ emptæque, exempla tandem deesse cœperant. Quæ quum nihilo secius a multis requirerentur, librum istum prelo iterum subjici necesse erat. Sed quoniam lapidum, a primæ editionis tempore, hic, illic, effossorum tituli, ab A. inclyto descripti, aut ab aliis viris eruditis transmissi, itidem locum aliquem suum in Sylloge istac requirebant; vidit P. T. novam libri editionem curandam esse, ut recentiores, quos diximus, titulos, suæ quemque classi adscribere, itaque promulgare posset. Id quod, propter causas jam expositas, statim post Numorum Sicularum editionem perficere decreverat. Morbus autem, isque diuturnus et anceps, intervenit cœptis, ejusque consilia impediit, ita ut, quod sequebatur, non nisi anno superiori exsequi posset. Quæ omnia paucis exponit in præfatiuncula libro præmissa, hisque verbis, quod litterarum causa dolemus, terminata: “Ea itaque, si lubet, fruire, meque post fere annos 40 in illustrandis atque edendis patriæ atiquitatis monumentis insumptos (ingravescit enim ætas, vires deficiunt, et oculi calignant) inter emeritos milites, et honestam petentes missionem enumera.” Ceterum testatur A. inclytus eodem loco, se in hac editione curanda nihil antiquius habuisse, quam ut tolleret maculas, in primam quæ, se incio ac nolente, irrepressissent; atque lapidum vel recens effossorum, vel in Siciliam advektorum, titulos superioribus adscriberet, atque justis in classibus collocaret: illa denique quæ in prolegomenis et notis meliora addere arbitratus sit, eadem, quam semper in libris a se promulgatis sequutus esset, brevitate exponeret. Tum sequitur, f. 7-14, Epistola primæ editioni præfata, qua Georgium Gualterium, natione Germanum, omnium primum fuisse perhibet, qui superiori sæculo ineunte lapidum in Sicilia obviorum titulos descriptos, ipsumque in ordinem redactos, Messinæ, A. O. R. 1624, apud Petrum Bream vulgarit. Qui artium optimarum campus post id temporis neglectus et incultus jacuit, donec P. T. salutis gloriæque patriæ amantissimus, eundem laborem adgressus, editisque periculis variis, jam perquam celeberrimus, Senatus Panormitani jussu, Siculas, quotquot extarent,

extarent, inscriptiones colligere, et paucis illustrare cœpit. Quo consilio palam factò, a viris doctissimis, tam popularibus, quam exteris, laudabiliter adjutus, plenissimam, quæ esse potest, inscriptionum veluti messem collegit, atque hoc opere in lucem proferre potuit. Verum ex immenso earum numero hæc saltem epigrammata censuit eligenda, quæ essent Saracenorum in Siciliam adventu antiquiora : item quæ ad Siciliam ipsam, insulasque propius adjacentes, singularum incolas, historiam, fata, cetera pertinerent, sive in Sicilia ipsa primum reperta essent et descripta, sive aliunde advecta, aut ad se transmissa. Interim exteras quoque inscriptiones, dummodo hodie in Sicilia exstant, Siculis admiscendas putavit, virorum clariss. exemplum hoc in negotio sequutus. Varias in classes, numero quidem 20, redegit titulos, quotquot collegerat, omnes, exemplo Smetii, Gruteri, Gudii, Reinesii, Muratorii, Donati, Gorii, aliorum. Plura, quæ P. T. ad titulos, Græcos potissimum, recte legendos, intelligendos, interpretandos, sese fecisse testatur, hic enumerare nolumus, ne justo finis copiosiores. Epistolam, quam diximus, excipiunt f. 15-76. Prolegomena in 4 capita distributa. Quorum primo de Græcis Siculorum dialectis historica disquisitio continetur, h. e. anquiritur, quæ variarum ling. Gr. dialectorum in Sicilia potissimum dominata fuerit? Hujus incolis Doricam in primis propriam et usitatam fuisse vulgo existimant : contra vero A. Cels. censet, quoniam omnium primi ac vetustissimi Siciliæ incolæ fuissent coloni Græci, non ex una omnes eademque provincia aut civitate, eo delati, sed alii Chalcidenses et Iones, alii Corinthii, Rhodii, Cretenses, cetera. admodum probabile esse, eos primo quidem tempore, quo singuli advenissent, dialecto vernacula aliquamdiu usos esse ; adeoque dialectos plures simul usurpatas, donec singulorum posterius, reliquis incolis admixti, ac per frequentem familiaremque cum eis consuetudinem obtusi, vernaculam dediscerent ; Doricam saltem atque Ionicam servarent, nec linguam Gr. tam eleganter et exquisite uterentur et pronuntiarent, quam Græci reliqui. Qua de causa non tantum τὸ Siciliάζειν, ut probrum iis objici solebat ; sed rerum quoque vocabula habebant singularia, et reliquiis Græce loquentibus insolita : quorum nonnulla adferuntur. Capite altero de Græca Siculorum Palæographia disputatur ita, ut singula



gula alphabeti Gr. elementa tangantur, rarioresque eorum figuræ ostendantur: qui locus sane utilissimus est ad Montefalconii, Placentinii, aliorum, libros similes augendos. Capite tertio differitur de litterarum quasi catenatarum nexibus, qui Siculis in monumentis, adeoque numis etiam cernuntur, item de eorum usu et vetustate. Quo loco lectores litterarum tam Græcarum, quam Latinarum nexus offendunt plane singulares et minus solitos, quibus virum quemque rei numariæ studio occupatum, non sine fructu insigni usurum esse contendimus. Quarto denique ac postremo capite A. dicendo persequitur varias Sicularum veterum epochas, annorum, item mensiumque, quos habebant, rationem singularem. Inter viros eruditos satis constat, Liliū Gyraldum, Scaligerum, Petavivum, Doduellum, Corfinium, Bennettium, alios, epocharum Sicularum fecisse quidem mentionem, et de anni mensiumque ratione nonnulla scripsisse: eos tamen A. inclytus hunc locum recte, et qua par sit, diligentia et *ακριβείᾳ* indagasse negat, quippe qui Sicularum epochas cum aliorum populorum rationibus chronologicis temere permutarint, adeoque historiæ Siculæ nihil, vel parum certe lucis adfuderint. Nonnulli tituli Græci et Latini, (ita statuit P. T.) recentiori tempore in plurium vasorum operumque figlinorum ansis aut lateribus lecti et comparati, hunc ad locum recte explicandum atque illustrandum advocandi sunt et audiendi: atque his quasi fundamentis consequens chronologiæ Siculæ ædificium superstruxit. Nimirum quemadmodum in reliquis Græciæ civitatibus anni singuli ex summo cujusque magistratu, qui hanc ob causam *ἐπὶ τῶν ἡμερῶν* solebat usurpari, ut ex Archonte, Bœotarcha, Prytane, cet. nomen trahebant: ita Syracusanis præerat annuus Amphipolus, Agrigentinis Hierothyta et Proagorus, Geloensibus Hierapolus et Cateniaufius, Melitenibus Hierothyta cet. quorum nomine ac dignitate annum quemque denotabant. Id quod numorum Segestanorum exemplis demonstratur. Verum hæc ratio, hic mos usurpari defuit, Sicilia in provinciæ formam a Romanis redacta, si a paucissimis discedas civitatibus, quibus victores isti libertatis et moris patrii speciem continuare permiserant. Tum majus anni cujusque spatium itidem in duodecim minora, five menses, distribuere consueverant: nonnunquam



tamen anno etiam, vel in διμήνους vel ἑξαμήνους, i. e. eos, qui vel duobus saltem, iisque longioribus, vel sex mensibus efficerentur, divisos reperias. Norant præterea Siculi et solaris et lunaris anni, qui dicitur, rationem; quod utriusque esset discrimen; itemque dies intercalares, quos pro diversa temporum ratione, hoc aliove modo ceteris adungere solebant. Quæ ratio p. 63 copiose explicatur, et allatis exemplis confirmatur. Contra vero habebant quoque dies ἐξαίρεσίμους, sive exemptibiles, ex uno pluribusve mensibus omittendos, simul ac videbant, fore, ut anni solaris lunarisque consensio turbaretur. Veterum autem Siculorum mensium nomina fuerunt hæc fere: Carneus, Panëmus, Poseidonius, Artemithius, Badromius, Thesmophorius, Theudefius, Agrianus, Dalius, Lyamus, Laromius, Hyacinthius: Sunt, qui his addant Hadrianum; sed credibile est, mensium, quos diximus, unum, (incertum, quem eorum?) ita vocasse nonnullos Hadriani imp. adulatores. Reperiuntur autem omnia, quæ diximus, mensium nomina in priscorum lapidum titulis, quos typis descriptos voluit A. Cels. Quin etiam, extremo certe tempore, Romanam menses in Kalendas, Nonas et Idus partiendi rationem adsumere; ita tamen, ut dies designandos tam præpositione πρὸ, *ante*, quam ἀπὸ, *post*, adhibita numerarent. Quæ hic paucissimis tantum tangere licuit, ea omnia copiose et docte, ut solet exposuit P. T. nec dubitamus, quin lector quisque complura ex his prolegomenis discere possit. Lapidum ipsorum tituli in Cl. xx. distributi, sine linguæ, qua perscripti sunt, discrimine posthac consequuntur. In Cl. i. adscripti sunt Dii Gentium, et quæ ad eorum religionem pertinent, p. 1-16; in ii. Temples, ædes sacræ, dona sacra, p. 17-21; in iii. Sacerdotes, alique sacrorum ministri, p. 21-27; in iv. Romanorum Cæsares et Augusti, p. 27-43; in v. Magistratum majorum minorumque ac privatorum honores, p. 43-61; in vi. officia minora et artes, p. 61-65; in vii. opera et loca cum publica, tum privata, p. 65-79; in viii. publica decreta, res gymnasticæ, leges et epistolæ, p. 79-123; in ix. Militares, p. 123-129; in x. Servi et Libertini, p. 129-139; in xi. affectus conjugum, p. 139-151; in xii. affectus parentum et filiorum, p. 151-165; in xiii. affectus fratrum et sororum, p. 165-169; in xiv. inscrip-



inscriptiones sepulchrales diversæ, p. 169-203; in xv. Figulinæ chronologicæ, p. 203-217; in xvi. Gemmæ, annuli signatorii, figilla, pondera, lucernæ, aliaque minora monumenta litteris inscripta, p. 217-285; in xvii. veterum Christianorum monumenta, p. 285-279; in xviii. veterum inscriptionum fragmenta, p. 279-297; in xix. inscriptiones suspectæ et recentiorum temporum figmentis adnumerandæ, p. 297-307; in xx. monumenta exoticis characteribus inscripta, p. 307, usque ad fin. In uniuscujusque fronte adscriptus est aut locus, quo lapis hoc titulo ornatus reperitur, aut liber, ex quo depromptus est. Eorum multi, quod negari nequit, non nisi fragmenta sunt, eaque sæpe perexigua, sed nihilo secius memoratu digna. Observationes, quibus eorum sensus illustratur, breviusculæ, variique generis, ut, historici, mythologici, chronologici, geographici, antiquarii: quæ earum ratio facit, ut ipsas, in compendium quasi redactas, lectoribus ob oculos ponere haud possumus. Unde unum saltem atque alterum hinc, inde exceptum, afferre placet. Ut, Cl. i. inscr. 2. occurrunt Θεαὶ ἀγαθαί, quas Muratorio *Deas bonas*, vel *pudicas*, latine dicere visum est: contra vero P. T. Minervam, Dianam et Proserpinam eo nomine significari, probabilius esse judicat. Præterea viri, qui monumentum hoc dedicavit, nomini Græco additum est vocabulum ΠΕΚΤΑΣ· quod quoniam nec in versione expressum est, nec nota vel brevissima illustratum, conjecturam aliquam nostram super eo hic in medium adferre placet. Nimirum non repugnat, id fuisse vocabulum Siculis tantum, ut multa alia, usitatum ac proprium, derivatum ex πέχω, *facio*, *labore*, item, *sacra facio*: cui simile, ἑκταῖς, *actor*, apud Hesychium reperitur; apud Synesium ἑκταῖς ἀνέτης unde Dorice ἑκταῖς fluere potuit. Quo sumpto, vocabulum, de quo quæritur, monumenti auctori videtur adjectum esse propterea, quod id in Dearum, quas diximus, honorem collocarat, atque solenni ritu dedicarat. In Inscr. 3. Jovi tribuitur *Panomphæi* cognomen, quod Homerum jam fecisse, P. T. docet. In Inscript. 7. Juno *Dorcas* dicitur: quem idem in nota adjecta contendit non sine causa pro Junone *Sispita*, vulgo *Sospita Ammonia* et *Caprotina* (addimus *Lanuvina*) haberi posse. Aliorum lapidum tituli variis, ubi opportune fieri potest, locis emendantur, atque verius pleniusque explicantur. V. c. ex Inscript. 11. verbis efficitur, Siculorum

maiores Himeram, fluvium, etiam divino cultu prosequutos esse; item alia, quæ ad Nisæ, oppidi, geographiam atque historiam pertinent. P. 12. reperias picturam linearem tabellæ æneæ incisam et hic impressam, quæ clypeolum æneum cum ora latiori, qualem ejus generis numi, quos *Medaglioni* vocant, plerumque habere solent, et utraque in fronte figuris cælatis insignem ob oculos ponit. Is quondam haud dubie signi alicujus militaris, sive vexilli, particula et ornamentum fuit: cujus in fronte altera, eaque mediâ, cernitur Fortuna, globo insistent, ipsiusque ad dextram Mars, ad sinistram Minerva, cum epigraphe: FOR. VICTRICI; in inferiori circuli segmento ANTI: quæ a Cels. ita censet interpretenda: FORTUNIS VICTRICIBUS ANTIATIBUS. Sed cur ea plurativo numero accipi jubeat, causam nos quidem videmus nullam: in primis quum singulari accepta numero, sensum suppeditat æque bonum rei que accommodatum alii auctores Fortunam Antiatem celebrent, Horat. Carm. i. od. 35. et Fortunæ, numero plurali, rem aliam significant. In altera ejus fronte conspicitur Eques, Imperator sine dubio victor, ab alio equite comitatus, ante quos incedit licitor, miles tropæum in humero gestans, et signifer: pone eos sequitur miles alius armatus. Epigraphe hujus frontis est: SENATSPOPLS: in inferiori oræ segmento conspiciuntur varia arma et tela, ut, thorax, galea, clypeus, gladius, arcus, pharetra, cet. Clypeolus ipse, si e pictura lineari recte suspicari licet, impositus est basi affabre fabricatæ, in cujus latere altero verba: PLACENT MARTI; in altero hæc: IN BELLO FEROCES leguntur. Cl. iv. Inscript. 10. commemorat quendam Lucium Castrucium, *πρωτὸν Μελεταίων* qua ex formula Act. xxviii. 7. in observat. adjecta doctè illustratur. Quo loco traduntur etiam nonnulla, quæ ad Amphipoli dignitatem et munus declarandum necessario pertinent. Ad Cl. vii. Inscr. 20. P. T. in lucem profert hospitalitatis tesseram, æri incisam, cujus epigraphe Græca non integra, sed mutila adhuc promulgata fuerat. Multis quidem eam interpretari adgressus est editor præstantissimus: nequidquam: supersunt multa obscuriora, de quibus in utramque partem disputare possis. P. 79. orditur Cl. viii. cujus titulus omnium primus, isque Græce scriptus, legem sive decretum aliquod Agrigentinarum, in tabula ænea exaratum,



tum, lectoribus suppeditat : in cujus, a Lipsio jam in Smetianis divulgati, verbis obscurioribus non pauca explicantur. P. 84. f. exhibetur Geloensium decretum, itidem Græcum et marmori incisum, quod in oppidi arce servatur. In not. subjuncta non solum viri eruditi, qui id jam olim ediderant, enumerantur, sed multa etiam, ad illius sensum pervidendum utilia adferuntur. Complurium titulorum Græce scriptorum fragmenta, in quibus vel reficiendis, vel sanandis, vel interpretandis viri docti et harum rerum prudentes, ingenii vires periclitari possunt, silentio prætermittamus, necesse est. In Cl. xx. quæ ut diximus, monumenta exoticis characteribus inscripta complectitur, reperimus primo loco Obeliscum, cui figuræ hieroglyphicæ sunt incisæ : tum sacerdotis Ægypti, ex Basalte lapide fabricati, picturam linearem, cujusmodi figuram nuspiam videre meminimus. Monumenta alia, ut vasa, titulis Punicis ornata, p. 321. 324. alibi, non nisi tangere volumus. Duplex rerum, memoria in primis dignarum, quæ vel ipsis continentur titulis hic evulgatis, vel in Prolegomenis aut titulorum observationibus traduntur et explicantur, index non vulgaris claudit librum egregium, et omni laude nostra præstantiorem : in quo, etsi singula non sint certa et extra omnem dubitationis aleam posita, traduntur tamen multa, quibus lectis, ingeniose examinatis, prudenter applicatis, emolumenta non spernenda redundant, oportet, cum ad hoc litteraturæ, hodie turpiter neglectæ ac tantum non penitus contemptæ, genus, tum ad pleniorum historiæ et geographiæ Siculæ, morum, institutorum, decretorum, aliorum ibi sancitorum rituum, intelligentiam. Quod ob meritum A. Cels. maxime dignus est, quem non solum populares justa pietate, summisq; honoribus prosequantur, sed etiam omnes viri eruditi, suspiciant, ac veluti militem missione honestissima ornatum venerentur.

## A R T. VII.

*Two Essays—One on Uterine Hæmorrhages, and the other on Præternatural Labours.* By Thomas Denman, M. D. Licentiate in Midwifery of the Royal College of Physicians. Johnston.

THE public are infinitely obliged to Dr. Denman for his communications. They are the result of extensive experience and much judicious reflection. The observations are, many of them, new and ingenious, and all important in matter or manner, and conveyed in a style remarkably perspicuous; not admitting, however, from the nature of the subject, or from my plan, of any extracts, but highly deserving the attention of all practitioners in that branch of Physic, to whom I beg leave especially to recommend them.

## A R T. VIII.

*The History of the Caliph Vathek: An Arabian Tale.* From an unpublished MS. With Notes, &c. Johnson. 4s.

MULTIFARIOUS as the productions of the press are, it is not often that works of real genius appear. Whenever, therefore, a literary comet visits our hemisphere, it becomes a duty in us to point it out. As a phænomenon of this sort we regard the history of Vathek.

When the Arabian Nights were first published in France, they were looked upon as the entire fiction of Galand, the translator; but, notwithstanding, were read with avidity; and their uncommon success brought forward the Persian Tales; that collection, though not less genuine\* than the former, was considered in the same suppositious

---

\* Is it not extraordinary that Clara Reeve, in her Progress of Romance, should consider the Persian Tales, and the



position light ; but the tales themselves being of inferior merit, they were, though well received, less read. The good reception of these productions whetted the attention of imitators ; and a considerable number of them tried their talents, with various degrees of success. Many who had read these works in their youth, and were afterwards called to reside in the East, finding the delight which the Orientals derived from compositions of this class, and recollecting the pleasure they had formerly themselves received from the same source, were anxious to collect such tales as were new to them, and which their acquaintance with the Eastern languages enabled them to peruse. In consequence of the prevalence of this taste, many before unknown have been brought to Europe ; and, but a few months since, several such MSS. were offered for sale in a bookseller's common catalogue. The most valuable collection of this sort, however, is supposed to be the late Worthley Montague's, which possibly is the same that the preface of Vathek refers to.

In the first sentence of that preface is an ambiguity, which leaves it doubtful, whether the history be an *entire* translation from an Arabic original, or else *only founded* upon one. The story contains innumerable and incontestible proofs of an Arabian ground-work ; but there seems some room to question if the editor has not given wing to his own invention ; and, though in perfect consistency with the original costume, disposed of his materials at pleasure.

An Arabian Tale is in general understood to be but another title for a fiction abounding with absurdities, in which the marvellous is the only object of moment ; and where no attention is paid either to the preservation of character, or the inculcating of any moral : but in the History of Vathek, it is far otherwise ; wildness and novelty, indeed, are not less conspicuous than in any other Eastern fiction ; but its principal aim is to inculcate a moral of the greatest importance : and the several characters (which are so

---

the Tales of Inatulla, as European productions, and not what they really are, authentic compositions of Eastern writers ?

many examples of moral painting of the most perfect kind) are thrown into such a variety of combinations, as tend to place the author's design in the most affecting point of view. Perhaps there is no other work of the same extent, from which so much knowledge can be derived of the peculiar manners and customs of the East. Perpetual references to the opinions and doctrines of the Orientals are every where interwoven with the incidents of the narrative. Traits of nature are discernible, in every page, through the veil of associations and habits dissimilar from our own. A machinery, not only new, but wild and sublime, seizes on the mind, and pervades the whole composition. The interchange of scenes of a lighter, with those of a solemn cast, is happily managed; and the author, in the diversities of writing, appears to display at pleasure the caustick quickness of Voltaire; the easy sportiveness of Ariosto; the sombrous grotesque of Dante; and the terrific greatness of Milton. [See the besom scene in p. 69, &c. Bababalouk in the bath, p. 99, and all that follows from p. 181.

The notes, for the most part, are designed to illustrate the text, and bring forward the beauties of the original. In this view they are both pertinent and necessary. Others of them have a wider scope, and abound with illustrations of the Hebrew and other Oriental writers, as well as the Greek, Roman, Italian, Spanish, and English Classics. For an instance of Hebrew criticism, see p. 309—His cheeks, &c.—Thy cheeks, &c. \* Simon.—Of Greek, see p. 234—painting the eyes, &c.—\* When Tasso.—Of Roman, see p. 269—a vast wood, &c.—Of Italian, see p. 265—an emerald, &c.—Of Spanish, see p. 312—the wailful cries, &c.—Of both, p. 195—the expected, &c.—Of English, p. 315—the waving of fans, &c.—To these, as examples, amongst others, the two happy applications of Horace and of Ovid, in pages 226 and 308, may be fairly added.

We cannot conclude this article without expressing a wish, that the reception which this Volume meets with from the public, may be an inducement with the editor to publish the whole suite of Tales to which Vathek belongs.

[To be continued.]



---

# I N D E X.

## T O T H E

### Remarkable Passages in Volume IX.

N. B. To find any particular Book or Pamphlet, see the Table of Contents prefixed to the Volume.

A.  
**A**CADEMIC Institution  
for young men of rank  
and fashion in the elements  
of agriculture, commerce,  
&c. recommended, 169  
*Academical Education*, reason  
of, and apology for the de-  
fects of it, 169  
*Anecdotes* of Swift 239  
—— of Addison 241-42  
—— of American ladies,  
312  
—— of Tourville and Le-  
wis the XIVth, 318  
*Aristides*, remarks on the exile  
of, 362

B.  
*Bates*, Sonnet to Mrs. 373

*Bird*, humourous account of a  
law suit about one, tried  
before the Parliament of  
Metz, 91  
*Bolingbroke*, Lord, some of his  
opinions objected to, 352  
*Bruns*, extract from his *Annales*  
*Literarii* on the new col-  
lection of Sicilian Inscrip-  
tions, by Prince Torremuz-  
zi, 401

C.  
*Catalogue* of the best Histori-  
ans, and abridged account  
of their characters I  
*Catechism* of the Episcopal  
Church at Boston 25

*Elegy*,

## E.

- Elegy*, by Llywarch-hû, a  
a British Bard of the 6th  
century, on the death of  
Cynddylan, Prince of Pow-  
is, 100  
*Expedition* of Xerxes fatal to  
Greece 360

## G.

- Great Men*, factitious beings,  
358

## H.

- Harriot's MSS.* at Petworth  
described 396  
—— first discoverer of the  
Solar spots 398  
——, some account of him,  
400

## I.

- Inscription*, Ælia Lælia Cris-  
pis, &c. explained, 101

## L.

- Ladies* petition for Colonel  
Isaac Hayne, 314  
*Lycurgus*, remarks on the in-  
stitutions of, 361

## M.

- Man*, progress of, to society,  
354

- Manners*, simple, of the in-  
habitants of the Isle of Rag-  
hery, 104

- Mantinæa*, account of the bat-  
tle of, by Dr. Gillies, 118

## O.

- Ostracism* of Miltiades de-  
scribed, 357

## P.

- Pindar*, character of, by Dr.  
Gillies, 203

- Prince David's* answer to the  
Archbishop of Canterbury,  
99

## R.

- Reviews*, their utility, where  
discussed, 183

## S.

- Saurin's* character as an orator,  
373

- Ships* discovered at 200 leagues  
distance from land 21

- Socrates*, account of the last  
day of the life of, by Dr.  
Gillies, 113

- Solar spots* first discovered by  
Harriot in 1611, 398

- Sonnet* to Twilight 328



---

A  
NEW REVIEW,

For JULY, 1786.

---

A R T. I.

*Professor Meiners's Plan of a History of all Religions.*

C H A P. XIV.

*Of Feasts and Processions, of lucky and unlucky Days.*

S E C T. VI.

**M**OST nations distinguished betwixt particular festivals and days of rest<sup>a</sup>; amongst which may be reckoned the civil festivals<sup>b</sup>. There is a single<sup>c</sup>, or at least very few instances of the accustomed labours being allowed of on private festivals. But the common occupations of life were not equally forbidden every where<sup>d</sup>. Most nations esteemed, not only rest from their labours, but feasting, and the maddest demonstrations of mirth, as essential conditions and standing parts of the festivals<sup>e</sup>.

<sup>a</sup> See the opinions of the Romans on Feriæ in Macrobius, i. 15, 16. Saturn. and Hospin. de Fest. p. 86. On the days of rest of the Negroes and the Parsi. De Bry. vi. c. 20. Chardin, ii. p. 178.

<sup>b</sup> Examples are to be met with amongst the ancient Persians, iii. 79. Herod. The present nations of the East, iii. 576. iv. 196. Chardin. In Hindostan, ii. 55. Bernier. By the Negroes, vi. c. 55. De Bry. In Ægypt, Mallet, p. 72. Hasselquest, p. 91. And many other nations.

<sup>c</sup> The present Persians, Chard. iv. p. 197.

<sup>d</sup> Most rigorously by the Jews and some Christian sects, Mich. Mos. Laws, iv. 130. Hosp. p. 22 et seq. p. 44 et seq. Sprenger's Contributions, ii. p. 184. The Greeks and the Romans also were for a time very strict, Hospin. in præf. libr. de Festis.

<sup>e</sup> So thought and think still many Christians: see what Gmelin says of the people of Siberia, i. 148. ii. p. 173. Lamberti, of the Mingrelians, p. 273. Chardin, of the Georgians, i. 172, 173. Hasselquest and Mariti, of the modern Greeks, p. 63. 159. Mar. iii. 243. Many writers, of the Portuguese, and Spaniards in America, Ulloa, i. 36. 226. 234. 338. Dampier, i. 165. Barbinais, iii. 193. 207. The Laplanders, Hogstrom, p. 175. From the savage North American Savages, i. 393. Roberts. Of the inhabitants of Chili, 112. Frezier. Of the Northern people, p. 128. 134. Bartholin. The thing is well known of the Greeks and the Romans. On the sobriety of the Ægyptians and Grecians, Herod. ii. 64. And on the pleasures of the first Christian festivals, ii. 47. Pelliccia.

## S E C T. VII.

Most nations distinguished great solemnities from common holidays by games <sup>a</sup> and processions. The latter were either commemorative of certain events <sup>b</sup>, or to rejoice the Gods <sup>c</sup>; or to avert certain evils, and obtain certain benefits <sup>d</sup>. To some of these festivals no men were admitted; to some, no women; and to some, no slaves.

<sup>a</sup> See the Chapter of Mysteries, and also Gage. i. 63. Hasselquest, p. 54. Mariti, iii. 248. Pagès, i. p. 102. The Greek and Roman games were well known. On the feast of fowls and asses, and other similar mummeries, see Du Tilbot, *Memoire pour servir a l'Histoire de la Fête des Foux*. 1741. Paris.

<sup>b</sup> The same obtained in Ægypt, Herod. l. c. et Schmidt, p. 202. 237. In Greece, See Mysteries, and Apul. x. 201. Also on the processions of the Oriental Christians, l. c.

<sup>c</sup> Further of the Romans, see Hospin. p. 207, and Apul. viii. p. 141, et Not. p. 293. edit. Colvii. On those of the Negroes, Des Marchais, ii. 155. The Hindoos, i. p. 188. Sonner. The Japanese, ii. p. 45. The European and American Spaniards, Frezier, p. 357. *Memoires de l'Abbé Montgon*, vol. ii. p. 276.

<sup>d</sup> See Pelliccia, i. p. 327. Gage, iii. 161. 165. Also *Lettres Edifiantes*, vol. ii. p. 90. n. ed.

<sup>e</sup> See Selden, p. 65. De la Croix, p. 169. 217. 218. Hospin. p. 165. Lactant. i. 22. And De la Croix, p. 492.]

## S E C T.



## S E C T. VIII.

Amongst all great nations the number and magnificence of the festivals increased with the loss of morals <sup>a</sup>. The *stated* festivals had, however, this advantage attendant upon them almost every where, that, on their account, either fathers of families <sup>b</sup>, or the elders <sup>c</sup>, or priests and astrologers <sup>d</sup> began to observe and fix the course of the times, which gave birth to astronomy. It would have been a still greater happiness for human nature, had they analyzed their days of festivity, and not still more to purposes of information and accident than they did <sup>e</sup>.

<sup>a</sup> On the festivals of the Greeks, Xenoph. de Rep. Athen. c. i.

<sup>2.</sup> On those of the Romans, Hospin. l. c. On those of the Christians, Hospin. de Fest. Christ. c. iv.

<sup>b</sup> Mohsen, p. 421.

<sup>c</sup> These things happened amongst the Siberians : see Script. cit.

<sup>d</sup> In Asia, especially the Southern parts, this is the business of astrologers, Niebuhr, ii. p. 65. 161. In Ægypt, Palestine, and under the Romans, it belongs to the priests, Liv. vii. 2. Hospin. de Festis, p. 83. Mich. iv. p. 165. Mos. Laws.

<sup>e</sup> See the article Priests, and Mich. Mos. Laws, iv. p. 105. Let. Edif. iv. p. 425.

---

## C H A P. XV.

### *Of the Mysteries.*

## S E C T. I.

Besides the public festivals, there were others amongst most nations to which persons were not admitted till after probation and taking an oath of secrecy. The oldest were such as are still to be met with amongst the North American Savages and the Schamanischar Heathens of Siberia <sup>a</sup>. These consisted of festivities in which persons were admitted into the order of conjurors and soothsayers, and admitted into the secrets of their order <sup>b</sup>.

<sup>a</sup> See the Chapter of Conjurations, and my Dissertation on Mysteries, in the third volume of my Miscellanies, p. 174.

<sup>b</sup> Meiners, l. c. p. 178.

## S E C T. II.

Besides these old mysteries, we may distinguish three other species of secret festivals. The object of the first was purification and participation of Godlike power <sup>a</sup>. In those of the second class, the deeds and fates of the Gods were represented dramatically; in all probability, these were originally public commemoration festivals, either gay or sad <sup>b</sup>. The lesser Eleusinian mysteries had this view <sup>c</sup>. The object of the third sort was an initiation, by means of symbols, into weighty truths, which either entirely demolished the foundations of the popular religion, or were directly opposite to the most dangerous in them.

<sup>a</sup> See Clemens, v. 689. St. Croix, p. 34. 347. Meiners, l. c. p. 258. particularly on the Orghic Mysteries. Plato, ii. p. 104, et seq. St. Croix, p. 413, 414. Theophr. Char. c. 17. Eurip. Hyp. v. 948 et seq. Herod. ii. 81. Also Sonner. i. p. 55.

<sup>b</sup> On the Samo-Thracian mysteries, Herod. ii. c. 51, 52. St. Croix, p. 68. Pausan. ix. c. 25. On the Bacchic. ii. 49. Herod. Jul. Firmic. c. 6. Clemens, p. 15. Arnob. v. c. 17 et 27. Pausan. c. 38. Corinth. Demosth. contra Midiam, p. 149. Cicer. ii. 15. De Nat. Deor. Tertull. Apol. c. 7. St. Croix, p. 430. On the Saitic mysteries, ii. 69. Herod. On those of the Cretan Jupiter, Lact. i. 21. Div. Inst. On the Sebadia, v. 21. Arnob. On the mysteries of Ceres, amongst the Pheneatæ, and in Thebes, iv. 1. Paus. viii. c. 15. On those of Osiris in Rome, Meiners. p. 328. l. c. On those of the Cheats of Alexander, ii. 245. Luc. Oper. On all the mysteries, Arnob. v. 38. Clemens, p. 16. Particularly on those of the Dea Mater. Jul. Firm. c. 3 et 12. Clemens, p. 13. Pausan. ii. 3. Julian. Or. v. p. 316.

<sup>c</sup> See Cicer. de Leg. ii. 14. in Verrem, v. 72. Phurnat. c. 29. On the Thesmophoriæ of Athens, xiv. 647. Diod. l. v. init. St. Croix, p. 381. 403.

## S E C T. III.

Amongst the mysteries in which the histories of the Gods were represented, none were so venerable in antiquity as the lesser Eleusinian. The author of them, the time of their foundation, and of their change into nightly feasts, even the place in which they were celebrated, is uncertain <sup>a</sup>. What is certain, is, that persons were prepared previously to them; that the initiated were obliged to learn certain symbolic forms and words; and that



that they contained, not only the histories of the Gods to whom they were sacred, but also a history of the oldest condition of mankind<sup>b</sup>.

<sup>a</sup> See St. Croix, p. 179. 189. Meiners, p. 256.

<sup>b</sup> Particularly Clemens Alex. Strom. p. 689. Arrian, iii. 21. St. Croix, p. 122. 184. et seq. Clem. Prot. p. 13. Arnob. v. 23. 25. Jul. Firm. c. 7. Meiners, p. 274.

---

#### S E C T. IV.

The greater mysteries are distinguished from the lesser ones by their duration, contents, and the time of year in which they were celebrated<sup>a</sup>. They contained, even in the oldest times, sensible representations of the joys of Elysium, and pains of Tartarus<sup>b</sup>. The persons necessary to celebrate the greater or lesser mysteries appear to have changed less than the contents of the latter. The beneficial effects, which men promised themselves from initiation, and the curses with which they pursued the despisers of them, were nothing less than favourable to virtue.

<sup>a</sup> St. Croix, p. 189. 213.

<sup>b</sup> Claudin de Rapt. Proserp. i. v. 7. Stob. Serm. 117. Dio. Chrysost. vii. p. 202. Procl. in Rempubl. Plat. c. x. ii. 63. in Timæ Plat. Aristid. 287. St. Croix, p. 149. 174. 217. Meiners, l. c. Something like this is to be found in the Purgatoire de St. Patrice, as described by Mr. Sinnar in 1771.

<sup>c</sup> Meiners, p. 230. St. Croix, p. 128.

<sup>d</sup> Meiners, p. 284.

---

#### S E C T. V.

As the Greeks grew more enlightened, the object of the mysteries increased<sup>a</sup>. Though some of the evidence drawn from old writers is not sufficient to establish what is sought to be established from it<sup>b</sup>, it is fully evident from others<sup>c</sup>, that, after the times of Anaxagoras, and probably first, about the birth of Christ, the only time the existence of God was announced in them. It is likewise almost evident that they treated of the nature of dæmons and human souls in them<sup>d</sup>. Similar mysteries, under similar circumstances, existed amongst many other people<sup>e</sup>.

<sup>a</sup> See Pindar. ap. Clement. Strom. iii. 506. and Xenoph. vol. iii. 383 et seq.

<sup>b</sup> Of this kind are what Plato says of *Καθαρισμοί* and *τελεταί*, the fragment of Chrysippus in the word *τελεταί* in the Etymol. mag. that in Cicero, i. 13. Tuscul. Quæst. and i. 42. De Nat. Deor. that of Proclus, 369. In Pol. Platon. See St. Croix, p. 360. and Villoison in St. Croix, p. 332.

<sup>c</sup> These are Varro ap. August. iv. 31. Galen. de Ufu, Part. vii. 14. Clem. Strom. v. 689. Arnob. iv. 13.

<sup>d</sup> Platon. Phæd. p. 24. 27. Phil. ap. Clement. iii. 518. Arnob. ii. 16. My Treatise on the Mysteries, 308, 309.

<sup>e</sup> Many instances are to be seen in Meiners, l. c. p. 212. ii. 18. Besides Cicer. de Divin. Briffon. i. 210. de Formul. Norberg. de Sabacis in Comment. Reg. Soc. Goett. 1782. Adler, 136-149 Mus. Cusic.

## C H A P. XVI.

*Of good Works, Sin, Indulgences, and Pilgrimages; of the most important Religious Ceremonies at the Birth of Children, and Weddings; especially of Circumcision.*

### S E C T. I.

Savage or barbarous nations are as little capable of good manners, and obtaining right notions of vice and virtue, as they are of arriving at the knowledge of God and divine things. They all, therefore, imagined, and still do imagine, that they can reconcile and win the Gods, through commerce and traffic, to let them sin, making little account of a holy or unholy life, a pure or unpure heart, virtue or vice. They were the more tempted to rely on offerings and presents, purifications and fasts, penances and prayer; the defence of insignificant opinions, pilgrimages to certain places; the enriching idle ecclesiastics and worthless beggars; the wearing certain clothes, the dying and being buried in particular places, the extirpation of heretics, and of other customs compatible with no amelioration of the heart, or even the worst heart possible. In process of time, as even these practices became too irksome, they thought they might buy off all sins with gold, and purchase all good works. Not only savages and barbarians<sup>a</sup> thought in this manner of good works, and sins and purifications, but even the Christians of the first centuries<sup>b</sup>; still more, those of the middle ages, and of all



unenlightened countries<sup>d</sup>. Nay, in the most enlightened parts of the East there existed, but a very few years ago, a celebrated ecclesiastical order, in possession of all the places of education, who propagated a system about good works and atonements, which posterity will be more surprised at than we now are at the maddest deviations and absurdities of the understanding in all the former centuries<sup>e</sup>.

<sup>a</sup> See Carpin, p. 340. Steller, 274. 276. Bosman, 188. *Voy. des Holland. aux Indes Orient.* v. p. 89. 103. Constitution (Verfassung) of Spain, p. 200.

<sup>b</sup> Pelliccia, ii. p. 310. 316. 354.

<sup>c</sup> See Henry. Etienne Apologie pour Herodote, i. p. 280, 482. nouv. edit. Gilpin's Life of Lord Cobham, p. iii. Dutch translation. Moehsen, i. 325. 385.

<sup>d</sup> The Greeks, Mariti, iii. p. 267. The Johannis Christians, Chardin. iii. 430. The old Russians, p. 102. Bruce. The Mingrelians, Zampi, 74. 94. Lambert. 165. 273, 274. The Armenians, i. 237. Chardin. The Catholic Missionaries, i. 124. Chardin. Lettr. Edif. xix. p. 250. The Spaniards in Peru, 151, 54. Barbin. Frezier, p. 419. 533. In Mexico, i. p. 68. Gage. The Portuguese in Brazils, iii. 193. Barbinais.

<sup>e</sup> See the Lettr. Provinciales of Pascal, especially Letter ix. x. p. 156. Amongst other things too, the sin tax of the Roman Court in Bibl. impart. T. xi. part. iii. p. 423.

---

## S E C T. II.

Similar customs are to be met with amongst all the Mahometan nations<sup>a</sup>; as the Drusi<sup>b</sup>, the Hindoos<sup>c</sup>, the Ceylanese<sup>d</sup>, the Thibetans<sup>e</sup>, the Siamese<sup>f</sup>, the Chinese<sup>g</sup>, the Japanese<sup>h</sup>, the Peguans<sup>i</sup>; least of all amongst the Parfi<sup>k</sup>.

<sup>a</sup> Amongst the Persians and Turks, Ricaut, p. 140. 174. 209. 219. Tournef. ii. 40. Chardin. iii. 48. iv. p. 4. 149. 174 et seq. Maill. ii. 60, 61. By the Cimmi Tartars, Kleeman, p. 71. By the Moors, Hosp. 204. 208. By the Arabians and Moors in Indostan, Nieb. Hist. i. 319. ii. 178. Chardin, iv. 149.

<sup>b</sup> Arvieux, i. 357. Adler, p. 114. 128. 137.

<sup>c</sup> Sonner. i. 174. 224. Ezour Vedam, ii. 32. 37. 191. Dow. iii. p. 7. Rogers, ii. 18. Lettres Edif. ix. p. 54. Tavern. ii. 69, 78. 175. Nieb. ii. 73. Lettres Edif. ix. p. 54. 233. and xii. 49. nouv. ed.

<sup>d</sup> Knox, p. 81.

<sup>e</sup> Georg. p. 458.

<sup>f</sup> Loubere. i. 381 et seq. ii. 28.

<sup>e</sup> Le Comte, i. p. 167 et seq.

<sup>h</sup> Kæmpfer, i. 262. 298, 299.

<sup>i</sup> Hamilton, ii. 56.

<sup>k</sup> Anquet. iii. 604. Chardin, ii. 180. 185. Lord. p. 336. In Churchill's Coll. of Voy. Tavern. i. 397. Hanway, i. 263.

### S E C T. III.

They likewise reckoned, amongst good works, certain holy customs, the principal of which were those observed at births and weddings. All religious ceremonies, either at the time of, or after child birth, had for their object, either thanksgiving<sup>a</sup>, or purification<sup>b</sup>, or defence from sorcery<sup>c</sup>; or the appeasing or banishing bad Gods and Spirits<sup>d</sup>.

<sup>a</sup> For this reason feasts of offerings were so common in America, Charlev. p. 289. In Siberia, Georg. Travels, p. 13. 310. 597. Muller, iii. 375. In Mingrelia, 247. Lamberti.

<sup>b</sup> See the Article of Purifications, and Rog. i. 7. Dow. Hist. of Indost. Preface, p. 33. The Hindoos, Tavern. i. 391. ed. 1672. Of the Parfi. And Bosman, p. 250. and Moore, p. 92. 94. from the Negroes.

<sup>c</sup> On the Northern people, p. 209. Also the Hindoos, l. c. Sonner. i. 72. The Negroes, Bosman, p. 154. 254. The Ostiaks, Isbr. p. 394. The Kamtschadales, Steller, p. 353. The Calmucks, i. 295. Lepechin. The Americans, p. 289. Charlev. The Caraihs, Labat. vi. p. 135. The people of Sumatra, 249. Marsden. Of Congo, Cavazzi, i. 376.

<sup>d</sup> Amongst the Calmucks, i. 360. Pallas's Travels. Amongst the Tapujas of Madagascar, Baro. p. 241. Also the inhabitants of the Oroonoko, i. 184. Gumilla. Also p. 259, 61. The People of the Phillippine Islands, ii. 82. Rec. des Voy. des Holl. The Mexicans, p. 246. Acofta. The Hottentots, i. 286. Description of the people of Paraguay, i. 183. Charlev.

### S E C T. IV.

The giving and choice of names was intended, amongst most people, to preserve the children against sorcery, and secure to them all kinds of blessings<sup>a</sup>. It is probable too, that circumcision was, amongst most people, rather intended to appease the Gods than to promote the health of children<sup>b</sup>. Circumcision was not only to be found in the oldest times amongst Arabs, Ægyptians, Æthiopians, and Israelites<sup>c</sup>, but exists at this day amongst many Negro people<sup>d</sup>, in Hindostan<sup>e</sup>, in Otaheite<sup>f</sup>, and Amboina<sup>g</sup>.

What